إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

Essentials of Arabic Grammar for Learning Quranic Language

Brig.(R) Zahoor Ahmed

(M.A, M.Sc)

بسْمِ اللهِ الرَّحْمنِ الرَّحِيْمِ

(In the name of Allah, the Most Gracious, the Most Merciful)

Islam is the divine system of guidance for all human being on the earth, and the Prophet, Muhammad (SAW) is the universal messenger of Allah (SWT), as revealed in chapter 34,verse 28 of the Holy Quran.

﴿وَمَا أَرْسَلْنَاكَ إِلاَّ كَافَةً لِّلنَّاسِ
بَشِيْراً وَنَذِيْراً وَلَكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُوْنَ﴾

"And We (Allah) have not sent you (O Muhammad (SAW)) except as a giver of glad tidings and a warner (against sin) to all mankind. But most of people know not"

Likewise, the book of guidance, al-Quran is a divine treasure of knowledge and a universal code of conduct in Arabic for salvation of the entire humanity, as revealed in the following two verses of the Holy Quran:

﴿إِنَّا أَنْزَلْنَاهُ قُرْآناً عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُوْنَ﴾

"Verily, We (Allah) have sent it down as an Arabic Quran in order that you may learn wisdom". [12/1]

﴿شَهْرُ رَمَضَانَ الَّذِيْ أُنْزِلَ فِيْهِ
الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَى وَالْفُرْقَانِ﴾

"Ramadan is the month in which was sent down the Quran, a guidance for mankind and clear proofs

for the guidance and the criterion (between right
and wrong)". [2/185]

We can derive benefits from this divine source of knowledge and guidance only if we learn the Quranic language. It must be clearly understood that reading of translation of the Book is, at best, a poor substitute to learning the Quranic language. One cannot understand the exact meaning and the spirit of the divine revelation without understanding the text of the Book. Infact, Allah (SWT) has repeatedly stressed on the ponderability of His message, which is not possible without having an insight knowledge of the language. The following two verses necessitate the understanding of the divine message directly from the Arabic text.

﴿كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوْا آيَاتِهِ وَلِيَتَذَكَّرَ أُوْلُو الأَلْبَابِ﴾

"(This is) a Book (the Quran) which we have sent down
to you, full of blessings that they may ponder over its
message, and that men of understanding may
receive admonition." [38/29]

﴿أَفَلاَ يَتَدَبَّرُوْنَ الْقُرْآنَ أَمْ عَلَى قُلُوْبٍ أَقْفَالُهَا﴾

"Do they not then think deeply in the Quran, or are their
hearts locked up (from understanding it)." [47/24]

In truth, it is the *'Haq'* (right) of the divine message to be recited in the best possible manner, and be understood in the right perspective, as has been highlighted in the following verse:

﴿الَّذِيْنَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُوْنَهُ حَقَّ تِلاَوَتِهِ
أُوْلئِكَ يُؤْمِنُوْنَ بِهِ وَمَنْ يَكْفُرْ بِهِ فَأُولئِكَ هُمُ الْخَاسِرُوْنَ﴾

"Those to whom we have sent the Book recite it (obey its orders and follow its teachings) as it should be recited they are the ones who believe therein. And those who disbelieve in it (the Quran) those are they who are the loosers." [2/121]

In this verse the Arabic verb *'yatlu',* in fact, cannot be translated in one word in any other language, which implies 'recitation, understanding and obeying'. This verse has emphasized the understanding of the text of the Book by the believers, and further added that أُوْلئِكَ يُؤْمِنُوْنَ بِهِ 'they are the ones who (really) believe therein', implying thereby that, those who do not recite it as it deserves to be recited, they do not have sincere faith in the Holy Quran. Unfortunately, most of the non-Arab believers, particularly the Pakistanis, do not understand the Arabic text of the Book.

It is important for the learner to know that the Arabic is very easy to learn as it is a highly sophisticated language based on very refined and systematic set of rules and patterns. This fact is confirmed by Allah (SWT) in the following verse:

﴿وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِرْ﴾

"And we have indeed made the Quran easy to understand and remember, then is there any that will remember (and receive admonition)". [54/17]

It is an open challenge for all those who are in search of truth. Nevertheless, it does require consistent effort, with a sense of purpose and commitment, to attain this most important treasure of knowledge for the mankind, and the following tradition of the prophet (SAW) rightly accords a very high status to the learner of the Holy Quran.

((عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ:
قَالَ رَسُوْلُ اللّٰهِ : "خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ"))

Uthman ibn 'Affan (RA) relates that the messenger (SAW) of
Allah said: "The best among you
are those who have learnt the Quran and teach it
(to others)". [Al-Bukhari]

The aim of this book is to enable the learner to acquire an insight knowledge of the Quranic language with a view to understanding the text of the Holy Quran.

In all, this book has 28 lessons. I have tried to make it as simple as I could. During the course of study the learner should acquire the vocabulary right from the start of the book. All the words and phrases used in the lessons should be understood and remembered so that he or she can muster sufficient vocabulary to enable him or her to construct simple phrases and sentences from an early stage of the study. Besides, the learner should recite a page or two from the Holy Quran regularly, and try to apply the grammatical aspects of the language to the verses of the Quran as an exercise.

The verbal forms and pronouns of Arabic grammar are generally considered difficult to understand or remember. The learners are advised to concentrate in the beginning only on the third person masculine singular and plural forms, the second person masculine singular and plural forms and both the first person forms in the given tables, and skip over the verbal forms and pronouns of the feminine gender (except the singular forms) and the dual forms (تثنية), as these forms are not frequently used in the Holy Quran. In the given tables of conjugation I have included all the forms of the verbs and the pronouns, essentially as ready reckoners for the learners.

And finally the most important advice to the learner is that he or she should seek the guidance and help of Almighty Allah through supplications such as:

﴿رَب اشْرَحْ لِيْ صَدْرِيْ. وَيَسِّرْ لِيْ أَمْرِيْ﴾

"O my Lord! Expand for me my chest (grant me self-confidence, contentment, and boldness). And ease my task for me". [20/25-26]

___

ACKNOWLEDGEMENT

All the praises and thanks be to Allah (SWT) with Whose help, guidance and blessings have I been able to accomplish this work. My sincere thanks and prayers for my parents who afforded me the understanding of true Islamic values. ﴿رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا﴾ I wholeheartedly thank Muhammad Irshad for the laborious work of typesetting, and extend my sincere thanks to Ubaid-ur-Rahman for carrying out the strenuous work of vetting the book. I am grateful to Zeenat Ullah Khan for proof reading of the book, as also Mohsin Manzoor Bhatti for his forthcoming assistance.

I acknowledge with appreciation and thanks the contribution made by my wife, Tahira Ahmed, in her own domain. And finally I am most grateful to my Arabic teachers, including Dr. Idrees Zubair (Al-Huda International), Professor Abu Masood Hassan Alvi (Islamic Research Academy), Ubaid-ur-Rahman (Vice Principal, Institute of Arabic Language), Professor Abdus-Sattar (Allama Iqbal Open University), and Professor Asma Nadeem (National University of Modern Languages), who taught me the language of the Glorious Quran. May Allah (SWT) reward them all with the highest reward. وآخر دعوانا أن الحمد لله رب العالمين

—

"This material may be **used freely by any one** for learning the Holy Qur'an."

Name of Book : Essentials of Arabic Grammar for Learning Quranic Language

By : Brig. (R) Zahoor Ahmed
593 – Chaklala-III, Rawalpindi, Pakistan.
Tel: +92-51-5766197, Cell: +92-334-5380322
E-mail: zahoorahmad50@yahoo.com

Composed by : Muhammad Irshad
Tel: +92-51-2875371, Cell: +92-333-5252533

First-Edition : 2008

ISBN : 978-969-9221-00-1

Available at:

ISLAMABAD
- DARUSSALAM Publishers & Distributors
  Shawaiz Center, F-8 Markaz, Islamabad, Pakistan.
  Tel/Fax: +92-51-2281513, Cell: +92-321-5370378
  E-mail: Islamabad@darussalampk.com
- DAR-UL-ILM Publishers, Booksellers & Translators
  699 – Aabpara Market, Islamabad, Pakistan.
  Tel/Fax: +92-51-2875371, Cell: +92-321-5175371
  E-mail: dar-ul-ilm@hotmail.com

RAWALPINDI
- STUDENT BOOKS
  Shop M-44/F, Bank Road, Saddar, Rawalpindi,Pakistan
  Tel: +92-51-5516918, Cell: +92-321-5161772
  E-mail: studentbooks@gmail.com
- Mr. MOHSIN MANZOOR BHATTI
  148 – Chaklala-III, Rawalpindi, Pakistan.
  Tel: +92-51-5598658, Cell: +92-321-5181937
  E-mail: mohsin8189@hotmail.com

LAHORE
- DARUSSALAM Publishers & Distributors
  36 – Lower Mall, Secretariat Stop, Lahore, Pakistan.
  Tel: +92-42-7240024, Fax: +92-42-7354072
  E-mail: info@darussalampk.com

KARACHI
- DARUSSALAM Publishers & Distributors
  Z110 (DCHS), Main Tariq Road, Karachi, Pakistan.
  Tel: +92-21-4393936, Fax: +92-21-4393937
  E-mail: info@darussalampk.com

Price of printed edition:
In Pakistan Rs. 200/- Abroad US$ 10/-

Official website of the author, Brig. (R) Zahoor Ahmed where some more free Arabic learning resources are available is:

www.sautulquran.org

Important Abbreviations:

SWT = Subhaanahu Wa Ta'aala

SAW = SallAllaahu `alaihi wa sallam

RA = RadiyAllaahu `anhu

Note:
Some pages in the original hard copy were blank, since new chapters started from the right page and if the previous chapter ended in a right page, the next left page was omitted and the next chapter was started from the right page.

(Left Page)	(Right page)

So these blank pages which have been omitted from the online version to save file size and allow quicker download include pages numbered: 6, 28, 38, 44, 52, 74, 86, 94, 128, 140, 144, 148, 158 and 176.

Insha'Allah!, soon, even more additional supplements for this book will be available at the official website of the author.
Spread this book as much as possible!

CONTENTS

	Preface – مقدمة	**1**
Lesson–1:	**Parts of Speech – أقسام الكلمة**	**7**
	▪ The Noun	7
	▪ The Verb	8
	▪ The Harf	8
	▪ The Vowels	9
	▪ The Verbal Noun	10
Lesson–2:	**The Gender of Noun – الجنس**	**13**
	▪ Real Gender	13
	▪ Formal Gender	13
	▪ Exceptional Cases	14
	▪ Common Gender	16
Lesson–3:	**The Number of Nouns – عدد الأسماء**	**17**
	▪ Wahid or Mufrad	17
	▪ Tathniyah	17
	▪ The Plural of Nouns and Adjectives	17
	▪ The Sound Plural in Arabic	18
	▪ The Broken Plural	19
Lesson–4:	**The Pronouns – الضمائر**	**21**
	▪ Pronouns Attached to a Verb	23
	▪ Possessive Pronouns	25
	▪ Demonstrative Pronouns	26
	▪ The Relative Pronouns	26
	▪ Interrogative Pronouns	27

Lesson–5: **The Irab of Nouns – الإعراب** **29**
- الإعراب بالحركة 30
- الإعراب الحروف 32
- Declinable 34
- Indeclinable 36

Lesson–6: **The Adjective Phrase – مركب توصيفي** **39**
- مركب ناقص 39
- مركب تام 39

Lesson–7: **The Relative Phrase – مركب إضافي** **45**

Lesson–8: **The Demonstrative Phrase– مركب إشاري** ... **49**

Lesson–9: **The Genitive Phrase – مركب جاري** **53**
- Inseparable Prepositions 53
- Separable Prepositions 55

Lesson–10: **The Sentence – الجملة** **59**
- The Nominal Sentence 59
- The Verbal Sentence 59
- Types of the Mubtada 61
- The Omission of the Mubtada/ the Khabar 65
- Types of the Khabar 65

Lesson–11: **Some Particles of Various Origin** **69**

Lesson–12: **The Verb – Perfect Tense – الفعل الماضي** **75**
- The Active and Passive of Madi 82

Lesson–13: **The Verbal Sentence – الجملة الفعلية** **87**
- The Nominal Sentence 87
- The Verbal Sentence 87
- The Object 88

Lesson–14: **The Imperfect Tense - الفعل المضارع** **95**
- Six Groups of Triliteral Verbs 101
- Moods of Verb 104

Lesson–15: The Imperative Tense – فعل الأمر............. 115
Lesson–16: The Derived Verbal Form-I–فعل مزِيد فيه... 121
Lesson–17: The Derived Verbal Form-II – باب أَفْعَلَ...... 129
Lesson–18: The Derived Verbal Form-III – باب فَاعَلَ..... 133
Lesson–19: The Derived Verbal Form-IV – باب تَفَعَّلَ 137
Lesson–20: The Derived Verbal Form-V – باب تَفَاعَلَ.... 141
Lesson–21: The Derived Verbal Form-VI – باب إِنْفَعَلَ ... 145
Lesson–22: The Derived Verbal Form-VII – باب إِفْتَعَلَ... 149
Lesson–23: The Derived Verbal Form-VIII – باب إِفْعَلَّ... 153
Lesson–24: The Derived Verbal Form-IX – باب إِسْتَفْعَلَ . 155
Lesson–25: The Unsound Verbs – المعتل..................... 159
- The Sound Verbs................................. 159
- The Weak Verbs 159
- The Mahmuz 160
- The Muda'af 160
Lesson–26: The Hamzated and Duplicated Radical Verbs – المهموز والمضعف............................ 177
- The Mahmuz 177
- The Muda'af 179
Lesson–27: The Numerals – العدد 185
Lesson–28: The Nouns in Accusative – المنصوبات 193
Conclusion 203

أَقْسَامُ الْكَلِمَـة
PARTS OF SPEECH

We start the Arabic lessons from the very beginning. A meaningful word in Arabic is called *Kalimah* (كَلِمَةٌ). It has only three parts. In other words there are only three parts of speech in Arabic. These are;

❶ **اِسْمٌ (Noun, literally 'name'):**

It is that word which does not need the help of another word to explain its meaning. It is the name of a person, a place or a thing, and the term *Ism* includes the adjective nouns **الصِّفَةُ** as well, e.g. **مُحَمَّدٌ** 'Muhammad', **أَحْمَدُ** 'Ahmad', **وِلْيَمُ** 'William', **جُرْجُ** 'George', **زَيْنَبُ** 'Zenab', **عَائِشَةُ** 'Aishah', **مَرْيَمُ** 'Maryam', **طَاهِرَةُ** 'Tahirah', **بَاكِسْتَانُ** 'Pakistan', **لَنْدَنُ** 'London', **فَرَنْسَا** 'France', **اَلْبَيْتُ** 'the house', **المَسْجِدُ** 'the Mosque', **قَلَمٌ** 'a pen', **اَلْكِتَابُ** 'the book', **اَلجَنَّةُ** 'the garden', **كَعْبَةٌ** 'Kaba', **الْوَرَقُ** 'the paper/ leaf', **طَعَامٌ** 'food', **ظِلٌّ** 'a shade', **الجِسْمُ** 'the body', **يَدٌ** 'a hand', **قَمِيْصٌ** 'a shirt', **الغَارُ** 'the cave', **الكُرْسِيُّ** 'the chair', **قدَمٌ** 'a foot', **البِنْتُ** 'the girl', **وَلَدٌ** 'a boy', **طَالِبٌ** 'a student', **رَجُلٌ** 'a man', **فَرَسٌ** 'a horse', **العَيْنُ** 'the eye', **أُذُنٌ** 'an ear', **المُسْلِمُ** 'the Muslim', **الكَافِرُ** 'the non-believer of Islam', **نَصْرَانِيٌّ** 'a Christian', **يَهُوْدِيٌّ** 'a Jew'.

الصَّالِحُ 'the pious/ righteous person', فَاسِقٌ 'a disobedient', نَاصِرٌ 'a helper', شَاعِرٌ 'a poet', العَالِمُ 'the Knowledgeable', الجَاهِلُ 'the Ignorant', الجَدِيْدُ 'the new', القَدِيْمُ 'the old', السَّمِيْعُ 'The All Hearing', العَلِيْمُ 'The All Knowing', etc.

❷ **فِعْلٌ (Verb):**

It is that word by which we understand some work or action being done. It is of three kinds/ tenses:

① The perfect tense, the *Madi* (المَاضِي) is used for an action which is completed, e.g. فَعَلَ 'he did', كَتَبَ 'he wrote', دَخَلَ 'he entered'.

② The imperfect tenses the *Madari* (المُضَارِعُ) used when an action is not completed, e.g. يَفْعَلُ 'he does or he is doing or he will do', يَكْتُبُ 'he writes/is writing/ will write', يَدْخُلُ 'he enters/is entering/will enter'.

③ The imperative tense or the *Amr* (الأَمْرُ) which signifies command, request or supplication, e.g. اِفْعَلْ 'do', اُكْتُبْ 'write', اُدْخُلْ 'enter'.

❸ **حَرْفٌ (Harf):**

The particle, preposition and conjunction are called *harf*. It is that word which is used with noun or verb to complete the meaning of the sentence; its meaning will depend on the word with which it is used, e.g. عَلى 'on', فِيْ 'in', عَنْ 'regarding', نَعَمْ 'yes', لاَ 'no', مَا 'that/ what', etc.

كَلِمَةٌ
(Meaningful Word)

حَرْفٌ	فِعْلٌ	اِسْمٌ
Particle, Preposition, Conjunction	(Verb)	(Noun)

Further explanation and information about *the Ism, the Fail* and *the Harf* will follow in the subsequent lessons.

❹ Vowels (حَرَكَاتٌ–Harkaat):

The vowels used in Arabic are called الحَرَكَاتُ which are explained below:

① فَتْحَةٌ *(Fathah)*: Signed as ـَ on top of a letter and pronounced as 'a' in 'above'.

② كَسْرَةٌ *(Kasrah)*: Signed as ـِ under a letter and pronounced as 'i' in 'if'.

③ ضَمَّةٌ *(Dammah)*: Signed as ـُ on top of a letter and pronounced as 'u' in "put".

④ سُكُوْنٌ (Sukun): Signed as ـْ on top of a letter as 'stop' or 'stress'; it indicates that the consonant is vowelless, e.g, كُنْ *(kun)*, أبْ *(abb)*, مَنْ *(mun)*.

⑤ تَنْوِيْنٌ ('N' sound): Signed as double vowel ـً, ـٍ, ـٌ as indicated is called *tanwin*, e.g. كِتَاباً *(kitaban)*, كِتَابٍ *(kitabin)*, كِتَابٌ *(kitabun)*. Remember that a word with *tanwin* is always a noun (اِسْمٌ), also a word having (*al*) اَلْ in the beginning is an indication of its being a noun, however, it does not necessarily

mean that a word without *'al'* or *tanwin* will not be a noun اِسْمٌ. This is evident from the examples of nouns mentioned above where certain words have neither *tanwin* nor *'al'*, yet they are nouns. It should be noted that the *tanwin* and *'al'* never come together on a noun. If *'al'* comes in the beginning of a noun then its case-ending will be single vowel, not *tanwin*, e.g.. it may be كِتَابٌ (a book) or الْكِتَابُ (the book). It is incorrect to say الكِتَابٌ.

❺ **The Verbal Noun (المَصْدَرُ):**

The verbal noun or noun of action may also be used as اسم, e.g. نَصْرٌ 'help' (literally helping), ضَرْبٌ 'a blow' (literally striking), عِبَادَةٌ 'prayer' (literally praying), أَمْرٌ 'order' (literally ordering).

The Arabic definite article 'ال' *(al)* corresponds to the English definite article 'the'. The Arabic indefinite article *tanwin* is dropped when the definite article 'al' is prefixed to a noun, e.g. بَيْتٌ *(baitun)* 'a house' becomes البَيْتُ (al-baitu) 'the house', جَمَلٌ *(jamalun)* 'a camel' to الجَمَلُ (aljamalu) 'the 'camel'.

Arabic has 28 alphabets or letters; of these, 14 are called the Sun Letters (الحُرُوْف الشَّمْسِيَّةُ) and the other 14 are called the Moon Letters (الحُرُوْف القَمَرِيَّةُ). In the moon letters the *lam* (ل) of *al* is pronounced, e.g. القَمَرُ *(al-qamaru')*. While in the sun letters the *lam* of *al* is assimilated to the first letter of the noun, e.g. الشَّمْسُ *(ash-shamsu)*. The assimilation is indicated by شدّ (*shadda*, ـّ) on the first letter

of the noun. A table showing the moon letters and the sun letters is given below.

Lunar Letters - الحُرُوْفُ القَمَرِيَّةُ

The mother	*al-ummu* – الأُمُّ	أ	- 1
The door	*al-baabu* – البَابُ	ب	- 2
The garden	*al-Jannatu* – الجَنَّةُ	ج	- 3
The donkey	*al-himaru* – الحِمَارُ	ح	- 4
The bread	*al-khubzu* – الخُبْزُ	خ	- 5
The eye	*al-ainu* – العَيْنُ	ع	- 6
The lunch	*al-ghadau* – الغَدَاءُ	غ	- 7
The mouth	*al-famu* – الفَمُ	ف	- 8
The moon	*al-qamaru* – القَمَرُ	ق	- 9
The dog	*al-kalbu* – الكَلْبُ	ك	- 10
The water	*al-maau* – المَاءُ	م	- 11
The boy	*al-waladu* – الوَلَدُ	و	- 12
The air	*al-hawau* – الهَوَاءُ	هـ	- 13
The hand	*al-yadu* – اليَدُ	ي	- 14

Solar Letters - الحُرُوْفُ الشَّمْسِيَّةُ

The trader	*at-taajiru* – التَّاجِرُ	ت	- 1
The clothing	*ath-thoubu* – الثَّوْبُ	ث	- 2
The house	*ad-daaru* – الدَّارُ	د	- 3
The gold	*ad-dahbu* – الذَّهَبُ	ذ	- 4
The man	*ar-rajulu* – الرَّجُلُ	ر	- 5
The flower	*az-zahratu* – الزَّهْرَةُ	ز	- 6
The fish	*as-samaku* – السَّمَكُ	س	- 7

The sun	*ash-shamsu* – الشَّمْسُ	ش	- 8
The chest	*as-sadru* – الصَّدْرُ	ص	- 9
The guest	*ad-daifu* – الضَّيْفُ	ض	- 10
The student	*at-talibu* – الطَّالِبُ	ط	- 11
The injustice	*az-zulmu* – الظُّلْمُ	ظ	- 12
The meat	*al-lahmu* – اللَّحْمُ	ل	- 13
The star	*an-najmu* – النَّجْمُ	ن	- 14

—

اَلْجِنْسُ
THE GENDER OF NOUNS

This lesson explains the different categories of gender used for Arabic nouns. According to the Arabic grammar the gender is classified into the following four categories:

❶ **الجِنْسُ الْحَقِيْقِيُّ (Real Gender):**

The words related to the male sex are مُذَكَّرٌ (♂) masculine, and those related to the female sex are مُؤَنَّثٌ (female ♀), e.g. رَجُلٌ 'man' is a real masculine and اِمْرَأَةٌ 'woman' is a real feminine, دِيْكٌ 'cock', دَجَاجَةٌ 'hen', وَلَدٌ 'boy', بِنْتٌ 'girl', أَبٌ 'father', أُمٌّ 'mother', أَخٌ 'brother', أُخْتٌ 'sister', etc.

❷ **الجِنْسُ الْمَجَازِيُّ (Formal Gender):**

The nouns which do not have the 'concept of pair' are termed as feminine or masculine by form (الجِنْسُ المجَازِيُّ). The identification of gender for such noun is that the words ending with 'round-*ta*' (ة مَرْبُوْطَةٌ) are generally feminine, and those ending with some other letter are assumed as masculine gender, e.g. سَاعَةٌ 'watch', مِرْوَحَةٌ 'fan', شَجَرَةٌ 'tree', سَيَّارَةٌ 'car', جَنَّةٌ 'garden', آيَةٌ 'sign', حَيَاةٌ 'life', نَافِذَةٌ 'window' are

feminine gender by form, and جِدَارٌ ‘wall’, كِتَابٌ ‘book’, قَلَمٌ ‘pen’, صِرَاطٌ ‘path’, مَسْجِدٌ ‘mosque’, بَيْتٌ ‘house’, كُرْسِيٌّ ‘chair’, نَهْرٌ ‘canal’, بَابٌ ‘door’, etc. are considered masculine gender by form.

It may also be understood that feminine gender is often formed from the masculine by suffixing ‘ة’, e.g. مُسْلِمٌ ‘Muslim’ (♂), مُسْلِمَةٌ ‘Muslim’ (♀), كَافِرٌ ‘disbeliever’ (♂), كَافِرَةٌ ‘disbeliever’ (♀), صَادِقٌ ‘truthful’ (♂), صَادِقَةٌ ‘truthful’ (♀), صَالِحٌ ‘pious’ (♂), صَالِحَةٌ ‘pious’ (♀), اِبْنٌ ‘son’ (♂), اِبْنَةٌ ‘daughter’ (♀), طَالِبٌ ‘student’ (♂), طَالِبَةٌ ‘student’ (♀), جَدِيْدٌ ‘new’ (♂), جَدِيْدَةٌ ‘new’ (♀), قَدِيْمٌ ‘old’ (♂), قَدِيْمَةٌ ‘old’ (♀), طَوِيْلٌ ‘long’ (♂), طَوِيْلَةٌ ‘long’ (♀), كَثِيْرٌ ‘many’ (♂), كَثِيْرَةٌ ‘many’ (♀), etc.

❸ <u>اَلْجِنْسُ اللَّفْظِيُّ (Exceptional Cases):</u>

The nouns which do not fall under the above-mentioned two categories are termed as exceptional cases. The following nouns are feminine by usage even though they have no ‘ة’ *(ta)* ending nor have they ‘pair-concept’.

① سَمَاءٌ ‘sky’, حَرْبٌ ‘war, battle’, شَمْسٌ ‘sun’, نَارٌ ‘fire’, جَهَنَّمُ ‘hell’, رِيْحٌ ‘wind’, خَمْرٌ ‘wine’, نَفْسٌ ‘soul, person, self’, دَارٌ ‘house’, بِئْرٌ ‘well’, كَأْسٌ ‘cup’, عَصاً ‘staff’, طَاغُوْتٌ ‘an idol, a tyrant, devil’, رُؤْيَا ‘dream’, أَرْضٌ ‘earth’, سَبِيْلٌ ‘path’, دَلْوٌ ‘bucket’.

② Proper names of countries and towns are feminine by signification, e.g. مِصْرُ ‘Egypt’, بَاكِسْتَانُ

'Pakistan', لاهَوْرُ 'Lahore city', أَمْرِيكَا 'America', وَاشِنْطُنْ 'Washington', العِرَاقُ 'Iraq', etc.

③ Many parts of the body, especially those that are in pair, are termed as feminine, e.g. يَدٌ 'hand', عَيْنٌ 'eye', قَدَمٌ 'foot', رِجْلٌ 'leg', سَاقٌ 'shin', أُذُنٌ 'ear', خَدٌّ 'cheek'.

④ The nouns ending in 'ىَ', 'ى' called أَلِفٌ مَقْصُوْرَةٌ (short *alif*) or ـَاء called أَلِفٌ مَمْدُوْدَةٌ (lengthened *alif*) are also feminine, e.g. حُسْنَى 'good, beautiful', كُبْرَى 'great', صُغْرَى 'small', بُشْرَى 'good news', صَحْرَاءُ 'desert', ضَرَّاءُ 'harm', زَهْرَاءُ 'blooming', بَيْضَاءُ 'white', خَضْرَاءُ 'green', زَرْقَاءُ 'blue', etc.

⑤ All Arabic letters of alphabet are considered as feminine.

⑥ Some broken plurals, e.g. اليَهُوْدُ 'the Jews', الرُّسُلُ 'the messengers', النَّصَارَى 'the Christians' are treated as feminine.

⑦ Some collective nouns, e.g. قَوْمٌ 'people', رَهْطٌ 'tribe' are used as feminine. However, أَهْلٌ 'family', آلٌ 'progeny' are masculine.

⑧ Exceptional Masculine: Some nouns have *ta* 'ة' ending but they are used as masculine, e.g. خَلِيْفَةٌ 'caliph', عَلامَةٌ 'learned', أُسَامَةُ 'a male name', سَلَمَةُ 'a male name'. Some parts of body (single), e.g. رَأْسٌ 'head', سِنٌّ 'tooth', بَطْنٌ 'belly', صَدْرٌ 'chest', etc. are also considered exceptional masculine.

❹ **اِسْمُ الْجِنْسِ (Common Gender):**

Some nouns are used as masculine as well as feminine. These are termed as اِسْمُ الْجِنْسِ, e.g. سَحَابٌ ‘clouds’, بَقَرٌ ‘cattle’, جَرَادٌ ‘locust’, ذَهَبٌ ‘gold’, نَحْلٌ ‘bees’, شَجَرٌ ‘trees’. These are masculine by form, feminine by signification.

An Explanation Regarding Exceptional Cases:

Here, I would like to clarify an important point regarding the exceptional cases in the grammatical rules. The learner should be mindful of the fact that the languages have not come into being through an academic process based on some predetermined sets of grammatical rules and forms but, on the contrary, the languages are spoken by the natives of the region long before the grammarians form the grammatical rules applicable to them. And the object of framing grammatical rules is essentially to facilitate the learning and better understanding of the languages by the non-natives or the foreigners. But, where they fail to apply uniform sets of grammatical rules, they categorize that as exceptional case. Hence, the exception-rule is a common feature to all the languages. Having said that, I must hasten to emphasis that the grammarians of Arabic language have contributed tremendously in facilitating the learning process of the language. In fact, they have developed an easy and effective method of learning the classic Arabic of the Holy Quran. Hence, their efforts cannot be undermined in any way.

—

عَدَدُ الأَسمَاء
THE NUMBER OF NOUNS

Unlike English, Arabic has three numbers: singular is termed *wahid* (وَاحِدٌ) or *Mufrad* (مُفْرَدٌ), the dual or two of anything is termed *tathniyah* (تَثْنِيَةٌ), and more than two is plural called *Jam* (جَمْعٌ).

❶ **Wahid (وَاحِدٌ) or Mufrad (مُفْرَدٌ):**

Examples of *Wahid* (وَاحِدٌ) or *Mufrad* (مُفْرَدٌ) are: الكِتَابُ, القَلَمُ, السَّاعَةُ, طَالِبٌ, بَيْتٌ, يَدٌ, رَجُلٌ, اِمْرَأَةٌ, السَيَّارَةُ,الطَّالِبَةُ , الكَافِرُ, المُسْلِمُ, فَاسِقٌ, الصالِحُ, صَادِقٌ, وَلَدٌ, etc.

❷ **Tathniyah (تَثْنِيَةٌ):**

The dual form ends in *aani* (أنِ), e.g. القَلَمانِ, الكِتَابَانِ, السَّيَّارَتَانِ, اِمْرَأَتَانِ, رَجُلانِ, يَدَانِ, بَيْتَانِ, طَالِبَانِ, السَّاعَتَانِ, المُسْلِمَانِ, فَاسِقَانِ, الصَّالِحَانِ, صَادِقَانِ, وَلَدَانِ, الطَالِبَتَانِ, الكَافِرَانِ, etc.

❸ **The Plurals of Nouns and Adjectives:**

In English, adjectives have no plural form. We say "good man" and "good men". But in Arabic even adjectives have dual and plural form. In English we have two kinds of plural form:

① Sound Plural: In sound plural the word retains its original form, e.g. book → books, pen → pens.

② Broken Plural: The original form of the word is changed to a great extent, e.g. Man → men, woman → women.

In Arabic too, we have these two kinds of plural forms; Sound and Broken.

❹ The Sound Plural in Arabic (الْجَمْعُ السَّالِمُ):

① The masculine plural of nouns are formed by adding ـُون to the singular form e.g. **مُسْلِمٌ** → **مُسْلِمُوْنَ**, **الْمُؤْمِنُ** → **الْمُؤْمِنُوْنَ**, **سَارِقٌ** 'thief' → **سَارِقُوْنَ**, **جَاهِلٌ** 'ignorant' → **جَاهِلُوْنَ**, **عَاقِلٌ** 'wise' → **عَاقِلُوْنَ**, **صَالِحٌ** → **صَالِحُوْنَ**, **الصَّابِرُ** 'patient' → **الصَّابِرُوْنَ**, **الصَّادِقُ** 'truthful' → **الصَّادِقُوْنَ**, etc.

② The feminine plural of nouns which end in ـَة, are formed by changing 'ة' *(ta)* into 'أت' *(aat)* as, **سَارِقَةٌ** '♀ thief' → **سَارِقَاتٌ** (plural), **مُسْلِمَةٌ** → **مُسْلِمَاتٌ**, **كَافِرَةٌ** → **كَافِرَاتٌ**, **سَاعَةٌ** 'watch' → **سَاعَاتٌ**, **مُدَرِّسَةٌ** → **مُدَرِّسَاتٌ**, **حَافِظَةٌ** 'protector' → **حَافِظَاتٌ**, **كَلِمَةٌ** 'word' → **كَلِمَاتٌ**, **طَالِبَةٌ** → **طَالِبَاتٌ**, **نَافِذَةٌ** 'window' → **نَافِذَاتٌ**, **مِرْوَحَةٌ** 'fan' → **مِرْوَحَاتٌ**, **سَيِّئَةٌ** 'evil' → **سَيِّئَاتٌ**, **دَرَجَةٌ** 'step/status' → **دَرَجَاتٌ**.

The ♀ plural of nouns which do not end in ـَة are also formed by adding 'ات' to the singular as in **مَرْيَمُ** (name) → **مَرْيَمَاتٌ**, **سَمَاءٌ** 'sky' → **سَمَاوَاتٌ**.

❺ The Broken Plural (جَمْعُ التَّكْسِيْرُ):

Unlike English, the broken plural is very widely used in Arabic. It is formed from the singular by the addition or elision of consonants, e.g. from رَسُوْلٌ → رُسُلٌ, from رَجُلٌ → رِجَالٌ, or by the change of vowels, e.g. أَسَدٌ → أُسُدٌ. There are many patterns of the broken plural. The following are commonly used patterns:

No رقم	Bab باب		Singular مفـرد	Broken Plural جمع التكسير
1	فُعُوْلٌ	as from	نَجْمٌ 'star'	نُجُوْمٌ
2	فُعُلٌ	as from	كِتَابٌ 'book'	كُتُبٌ
3	فِعَالٌ	as from	رَجُلٌ 'man'	رِجَالٌ
4	أَفْعَالٌ	as from	قَلَمٌ 'pen'	أَقْلامٌ
5	أَفْعُلٌ	as from	عَيْنٌ 'eye'	أَعْيُنٌ
6	فُعَلاءُ	as from	فَقِيْرٌ 'poor'	فُقَرَاءٌ
7	أَفْعِلاءُ	as from	غَنِيٌّ 'rich'	أَغْنِيَاءٌ
8	فَعَالِيْلٌ	as from	شَيْطَانٌ 'Satan'	شَيَاطِيْنٌ
9	فَعَالِلٌ	as from	مَنْزِلَةٌ 'building'	مَنَازِلٌ
10	فُعْلانٌ	as from	بَلَدٌ 'country'	بُلْدَانٌ
11	فِعْلَةٌ	as from	أَخٌ 'brother'	إِخْوَةٌ
12	فُعَّالٌ	as from	تَاجِرٌ 'trader'	تُجَّارٌ

Note:

It is quite common for a noun in Arabic to have more than one broken plurals, e.g. the plural of أَخٌ 'brother' are أَخْوَانٌ, إِخْوَةٌ, أُخْوَانٌ, أَخَاءٌ, or in some cases to have

both the sound plural and broken plural e.g. in the case of نَبِيٌّ (prophet), its sound plural is نَبِيُّوْنَ and broken plural is أَنْبِيَاءُ.

الضَّمَائِرُ
THE PRONOUNS

The pronoun is a word used in place of a noun, e.g. هُوَ 'he', هُمْ 'they', هِيَ 'she', أَنْتَ 'you', نَحْنُ 'we', هُ 'his', هَا 'her', كَ 'your', ي 'my', etc. They are of two kinds; the Detached Pronouns, called ضَمَائِرُ مُنْفَصِلَةٌ, e.g. هُوَ 'he' → هُوَ طَالِبٌ 'he is a student' and the Attached Pronouns, called ضَمَائِرُ مُتَّصِلَةٌ, e.g. هُ 'his' → كِتَابُهُ 'his book', etc.

For detailed conjugation of the detached pronouns see Table-1. The attached pronouns are either attached to a noun or a verb, as shown in tables 2 & 3.

Table – 1

Detached Personal Pronouns

	SINGULAR	DUAL	PLURAL
3rd Person (♂)	هُوَ طَالِبٌ he is a student	هُمَا طَالِبَانِ they are students	هُمْ طُلَّابٌ they are students
3rd Person (♀)	هِيَ طَالِبَةٌ she is a student	هُمَا طَالِبَتَانِ they are students	هُنَّ طَالِبَاتٌ they are students

2nd Person (♂)	أَنْتَ طَالِبٌ you are a student	أَنْتُمَا طَالِبَانِ you are students	أَنْتُمْ طُلاَّبٌ you are students
2nd Person (♀)	أَنْتِ طَالِبَةٌ you are a student	أَنْتُمَا طَالِبَتَانِ you are students	أَنْتُنَّ طَالِبَاتٌ you are students
1st Person (♂&♀)	أَنَا طَالِبٌ/ طَالِبَةٌ I am a student	نَحْنُ طَالِبَانِ/ طَالِبَتَانِ we are students	نَحْنُ طُلاَّبٌ/ طَالِبَاتٌ we are students

Note:

Concentrate on the underlined forms only in the beginning, and skip over the remaining forms as these are not frequently used in the Holy Quran.

Table – 2

Pronouns attached to a noun with
(الإضافة)Possessive Relations

	SINGULAR	DUAL	PLURAL
3rd Person (♂)	هُ - كِتَابُهُ his book	هُمَا - كِتَابُهُمَا their book	هُمْ - كِتَابُهُمْ their book
3rd Person (♀)	هَا - كِتَابُهَا her book	هُمَا - كِتَابُهُمَا their book	هُنَّ - كِتَابُهُنَّ their book
2nd Person (♂)	كَ - كِتَابُكَ your book	كُمَا - كِتَابُكُمَا your book	كُمْ - كِتَابُكُمْ your book
2nd Person (♀)	كِ - كِتَابُكِ your book	كُمَا - كِتَابُكُمَا your book	كُنَّ - كِتَابُكُنَّ your book
1st Person (♂&♀)	ي - كِتَابِيْ my book	نا - كِتَابُنَا our book	نا - كِتَابُنَا our book

Note:

Concentrate on the underlined forms only in the beginning, and skip over the remaining forms as these are not frequently used in the Holy Quran.

❶ Pronouns Attached to a Verb:

Pronouns attached to a verb become its Direct Object, e.g. ضَرَبَ means 'he struck', 'he' is a subject and 'struck' is a verb; with the addition of an attached pronoun ـهُ 'him' would become the object of the verb ضَرَبَ. For usage of Attached Pronouns to a verb see Table 3.

Table – 3

Pronouns Attached to a Verb as its Direct Object.

	SINGULAR	DUAL	PLURAL
3rd Person (♂)	ـهُ - ضَرَبَهُ He struck him/it.	هُمَا - ضَرَبَهُمَا He struck them.	هُمْ - ضَرَبَهُمْ He struck them.
3rd Person (♀)	هَا - ضَرَبَهَا He struck her/it.	هُمَا - ضَرَبَهُمَا He struck them.	هُنَّ - ضَرَبَهُنَّ He struck them.
2nd Person (♂)	كَ - ضَرَبَكَ He struck you..	كُمَا - ضَرَبَكُمَا He struck you.	كُمْ - ضَرَبَكُمْ He struck you.
2nd Person (♀)	كِ - ضَرَبَكِ He struck you.	كُمَا - ضَرَبَكُمَا He struck you.	كُنَّ - ضَرَبَكُنَّ He struck you.
1st Person (♂&♀)	ي - ضَرَبَنِيْ He struck me	نَا - ضَرَبَنَا He struck us.	نَا - ضَرَبَنَا He struck us.

Note:

Concentrate on the underlined forms only in the beginning, and skip over the remaining forms as these are not frequently used in the Holy Quran.

Some other examples of frequently used Attached pronouns are given below:

- يَدِيْ 'my hand', e.g. الكِتَابُ فِيْ يَدِيْ 'the book is in my hand'.
- يَدَايَ 'my two hands', e.g. يَدَايَ عَلَى الْمَكْتَب 'my two hands are on the table'.
- بَيْنَ يَدَيَّ literally 'between my hands' i.e. 'in front of me', e.g. الشَّجَرُ بَيْنَ يَدَيَّ 'the tree is in front of me'.
- عَلَيَّ 'on me or my responsibility', e.g. حِسَابُهُ عَلَيَّ 'his account is on me'.
- لَدَيْهِمْ 'with them/by them', e.g. الكُتُبُ لَدَيْهِمْ 'the books are with them'.
- لِيْ 'to me or for me', e.g. لِيْ عَمَلِيْ 'my action is for me' i.e. I am responsible for my action.
- لَكَ 'to you or for your', e.g. وَلَكَ عَمَلَكَ 'and your action is for you' i.e. you are responsible for your action.
- لَهُ 'to him, for him', e.g. لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ 'to Him (Allah) belongs the universe and for Him is all the Praise', لَهُ الْحَقُّ 'he is right or he has the right'.
- عِنْدَ 'with', e.g. عِنْدَنَا كُتُبٌ 'we have books', عِنْدِيْ سَيَّارَةٌ 'I have a car'.

Note that in Tables 1, 2 & 3 the second persons ♂&♀ dual and the third persons ♂&♀ dual are identical.

Important Note:

Concentrate in the beginning only on the 3rd Person masculine singular & plural forms, the 2nd Person masculine singular & plural forms, and both the 1st person forms, and skip over the verbal forms and pronouns of the feminine gender (except the singular forms) and the dual forms as these are not frequently used in the Holy Quran.

❷ **Possessive Pronouns:**

The word اِيَّا is prefixed to the Attached Pronouns. The word اِيَّا confines the meaning to 'only/alone', e.g. ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِيْنُ﴾ "You (Alone) we worship, and You (Alone) we ask for help"[1/4]. For usage of Possessive Pronouns with إِيَّا see Table 4.

Table – 4

Possessive Pronouns

	SINGULAR	DUAL	PLURAL
3rd Person (♂)	ـه ـ إِيَّاهُ He alone	هُمَا ـ إِيَّاهُمَا Both of them	هُمْ ـ إِيَّاهُمْ They alone
3rd Person (♀)	هَا ـ إِيَّاهَا She alone	هُمَا ـ إِيَّاهُمَا Both of them	هُنَّ ـ إِيَّاهُنَّ They only
2nd Person (♂)	كَ ـ إِيَّاكَ You alone	كُمَا ـ إِيَّاكُمَا Both of you	كُمْ ـ إِيَّاكُمْ All of you
2nd Person (♀)	كِ ـ إِيَّاكِ You alone	كُمَا ـ إِيَّاكُمَا Both of you	كُنَّ ـ إِيَّاكُنَّ All of you
1st Person (♂&♀)	ي ـ إِيَّايَ I alone	نَا ـ إِيَّانَا We alone	نَا ـ إِيَّانَا We alone

Note:

Concentrate on the underlined forms only in the beginning, and skip over the remaining forms as these are not frequently used in the Holy Quran.

❸ **Demonstrative Pronouns إِسْمُ الإِشَارَة:**

The demonstrative pronouns are listed below:

اسم الإشارة	Singular	Dual	Plural
Near لِلْقَرِيْب	هٰذَا ♂ this هٰذِهِ ♀ this	هٰذَانِ ♂ these two هَاتَانِ ♀ these two	هٰؤُلَاءِ (♂&♀) these
Distant لِلْبَعِيْدِ	ذٰلِكَ ♂ that تِلْكَ ♀that	ذَانِكَ ♂ those two تَانِكَ ♀ those two	أُوْلٰئِكَ (♂&♀) these

Note:

Concentrate on the underlined forms.

❹ **The Relative Pronouns الإِسْمُ الْمَوْصُوْلُ:**

The relative pronouns الَّذِيْنَ, الَّذِيْ, etc. are used as conjunction, meaning 'that, which, who, whom'. They serve the purpose of joining nouns/pronouns or verbs to other nouns or verbs. They have a definite form as given below:

	SINGULAR	DUAL	PLURAL
For Male	الَّذِيْ	اللَّذَانِ	الَّذِيْنَ
For Female	الَّتِيْ	اللَّتَانِ	اللاتِيْ/ اللائِيْ

Note:

Concentrate on the underlined forms.

Examples:

- اَلْوَلَدُ الَّذِيْ خَرَجَ مِنَ الْمَسْجِدِ طَالِبٌ ‘The boy who went out of the Mosque is a student’.

- الرِّجَالُ الَّذِيْنَ خَرَجُوْا مِنَ الْمَكْتَب مُدَرِّسُوْنَ ‘The men who left the office are teachers’.

- الْبِنْتُ الَّتِيْ خَرَجَتْ مِنَ الْبَيْتِ طَالِبَةٌ ‘The girl who left the house is a student’.

- ﴿هُوَ اللّٰهُ الَّذِيْ لاَ إِلَهَ إِلاَّ هُوَ﴾ “He is Allah, beside Whom *la Ilaha illa Howa* (none has the right to be worshipped but He)”. [59/293]

- ﴿قَدْ أَفْلَحَ الْمُؤْمِنُوْنَ، الَّذِيْنَ هُمْ فِيْ صَلاَتِهِمْ خَاشِعُوْنَ﴾ “Successful indeed are the believers, those who offer their *Salah* (prayers) with all solemnity and full of submission”. [23/182]

❺ <u>**Interrogative Pronouns أَسْمَاءُ الإِسْتِفْهَام:**</u>

These are given below:

مَنْ ‘who’ مَا ‘what’ أَيْنَ ‘where’ كَيْفَ ‘how’ مَتَى ‘when’ كَمْ ‘how much, how many’, أَنَّى ‘which, from where’ لِمَ ‘why’, لِمَاذَا ‘for what’ مَاذَا ‘what’

—

إِعْـرَابُ الاِسْـمِ
THE IRAB OF NOUN

The *Irab* of words is a peculiar characteristic of Arabic language, which does not have an equivalent in English. Therefore, it requires particular attention to grasp the subject. The Arabic noun changes its original form or the case ending under different grammatical conditions, e.g.

اَللّـهُ being the original form in nominative case, called **حَالَةُ الرَّفْعِ**, may change to **اللّـهَ**, the accusative case, called **حَالَةُ النَّصْبِ** or **اللّهِ**, the genitive case, called **حَالَةُ الْجَرِّ**. Likewise, **مُحَمَّدٌ**, being the original form, may change to **مُحَمَّداً** or **مُحَمَّدٍ**, e.g.

in the *Shahadah* (**الشَّهَادَةُ**) 'declaration of faith' the first part is **لا اِلهَ إِلاَّ اللّهُ** where **اللّهُ** is the original form in nominative case and the second part is **مُحَمَّدٌ رَسُوْلُ اللّهِ** where **اللّهِ** is in the genitive case, while in the verse ﴿**إِنَّ اللّهَ عَلَى كُلِّ شَيْئٍ قَدِيْرٌ**﴾, the noun **اللّهَ** is in the accusative. Similarly, in the first part of the *Shahadah* the noun **مُحَمَّدٌ** is in the original form, but in **اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ** the noun **مُحَمَّدٍ** is in genitive form and in **أَشْهَدُ أَنَّ مُحَمَّداً رَسُوْلُ اللّهِ** it is in the accusative.

Similarly, we use الْكِتَابُ, الْكِتَابَ, الْكِتَابِ as also we read in the Holy Quran: الْمُؤْمِنَاتِ, الْمُؤْمِنَاتُ, الْكَافِرِيْنَ, الْكَافِرُوْنَ, الْمُسْلِمِيْنَ, الْمُسْلِمُوْنَ. These changes in the case-endings of the noun are called إِعْرَابُ الاِسْمِ (*Irab* of noun).

It is important to remember that the literal meaning of the words/nouns remain the same in all the different conditions; however, their function in a sentence changes according to the different grammatical considerations, which are explained later in the book.

This change/declension in *Irab* is effected in two ways as explained below:

❶ **الإِعْرَابُ بِالْحَرَكَةِ:**

Case-ending with vowel marks, e.g. رَجُلٌ 'a man' is the original form in nominative (حَالَةُ الرَّفْعِ) and with the change of vowels it may become رَجُلاً in accusative (حَالَةُ النَّصْب) or رَجُلٍ in genitive case (حَالَةُ الجَرِّ) or الرَّجُلُ, الرَّجُلَ, الرَّجُلِ ; and from كُتُبٌ 'books', which is in the original nominative form (حَالَةُ الرَّفْعِ), it may become كُتُباً, كُتُبٍ or الْكُتُبُ, الْكُتُبَ, الْكُتُبِ, and from النِسَاءُ 'the women' → النِّسَاءَ, النِّسَاءِ; from مُسْلِمَاتٌ → مُسْلِمَاتٍ (only one change is used in this case which represents both the accusative as well as genitive form). In all these cases the vowel of the last consonant is changed.

Note that the original form of a noun in all such cases is always indicated with *dammah* (ـُضَمَّةٌ) or *tanwin*

(تَنْوِيْنٌ_ٌ), and is called حالة الرفع (*halatur-rafha),* i.e. nominative case. And the declined form of إِعْرَابٌ بِالْحَرَكَةِ *(Irab bil harkah)* is *fathha* (فَتْحَةٌ_َ), i.e. single short vowel or *tanwin* (تنوين_ً) above the last consonant, which is called حَالَةُ النَّصْب (*halatul nasb) i.e.* accusative case, and *kasrah* (كسرة_ِ) or *tanwin* (تنوين_ٍ) below the last consonant, which is called حَالَةُ الْجَرِّ *(halatul-Jarr).*

The declension by *Irab bil hakah* is effected in the following three categories of noun.

① All singular nouns, both masculine and feminine, e.g.

مُسْلِمٌ، مُسْلِماً، مُسْلِمٍ or الْمُسْلِمُ، الْمُسْلِمَ، الْمُسْلِمِ

مُسْلِمَةٌ، مُسْلِمَةً، مُسْلِمَةٍ or الْمُسْلِمَةُ، الْمُسْلِمَةَ، الْمُسْلِمَةِ

② All broken plural nouns, both masculine and feminine, e.g.

رِجَالٌ 'men' رِجَالاً, رِجَالٍ or الرِّجَالُ, الرِّجَالَ, الرِّجَالِ

نِسَاءٌ 'women' نِسَاءً, نِسَاءٍ or النِّسَاءُ, النِّسَاءَ, النِّسَاءِ

③ All feminine sound plural nouns, e.g.

مُسْلِمَاتٌ, مُسْلِمَاتٍ 'Muslim women' or الْمُسْلِمَاتُ, الْمُسْلِمَاتِ (There is only one change in this category which represents both the accusative and the genitive case.)

❷ **الإِعْرَابُ بِالْحُرُوْف:**

Change of *Irab* with letter. The change of *Irab* with letter is effected in the following two categories of nouns:

① All dual (تَثْنِيَةٌ), both masculine and feminine are changed with letter, e.g. مُسْلِمَانِ 'two Muslim men', which is the original/nominative case, is changed to مُسْلِمَيْنِ, representing both the accusative and the genitive forms. In this case ـَ أنِ *(aani)* is changed to ـَ يْنِ *(aini)*.

In case of feminine gender, the dual of مُسْلِمَةٌ 'a Muslim woman' is مُسْلِمَتَانِ 'two Muslin women', which is the original/nominative case, can be changed to مُسْلِمَتَيْنِ, representing both the accusative and genitive forms. Here ـتَانِ is changed to تَيْنِ.

② All sound masculine plural nouns (جَمْع مذكر سَالم) are also changed with letter, e.g. مُسْلِمُوْنَ (Muslin men) is the nominative/original form, and it is changed to مُسْلِمِيْنَ, representing both the conditions of accusative and genitive forms. Here ـُ وْنَ *(u'-na)* is changed to ـِ يْنَ *(i'-na)*.

Note that نِ *(ni)* (*nu'n* at the end with *kasra*) is indicative of a dual noun while نَ *(na)* (*nun* with *fatha*) is indicative of a sound plural noun.

The different conditions of *Irab* are summed up in Table 5.

Table – 5

Different Conditions of *Irab* (إِعْرَابُ الإِسْمِ)

حَالَةُ الْجَرِّ (Genitive case) Changed Form II	حَالَةُ النَّصْب (Accusative Case) Changed Form I	حَالَةُ الرَّفْع (Nominative case) Original Form	رقم No.	عَدَدٌ Number	جِنْسٌ Gender
مُسْلِمٍ/الْمُسْلِمِ *	مُسْلِماً/الْمُسْلِمَ *	مُسْلِمٌ/الْمُسْلِمُ	1	وَاحِدٌ Singular	مُذَكَّرٌ ♂ Masc.
مُسْلِمَيْنِ/الْمُسْلِمَيْنِ♦ Same as CF-I	مُسْلِمَيْنِ/ الْمُسْلِمَيْنِ♦ *Muslemaine*	مُسْلِمَانِ/ الْمُسْلِمَانِ	2	تَثْنِيَةٌ Dual	
مُسْلِمِيْنَ/ الْمُسْلِمِيْنَ♦ Same as CF-I	مُسْلِمِيْنَ/ الْمُسْلِمِيْنَ♦ *Muslemeena*	مُسْلِمُوْنَ/ الْمُسْلِمُوْنَ	3	جَمْعٌ سالم Plural	
مُسْلِمَةٍ/ الْمُسْلِمَةِ *	مُسْلِمَةً/ الْمُسْلِمَةَ *	مُسْلِمَةٌ/الْمُسْلِمَةُ	4	وَاحِدٌ Singular	مُؤَنَّثٌ ♀ Fem.
مُسْلِمَتَيْنِ/الْمُسْلِمَتَيْنِ♦ same as CF-I	مُسْلِمَتَيْنِ/الْمُسْلِمَتَيْنِ♦ *Muslemataine*	مُسْلِمَتَانِ/ الْمُسْلِمَتَانِ	5	تَثْنِيَةٌ Dual	
مُسْلِمَاتٍ/ الْمُسْلِمَاتِ *	مُسْلِمَاتٍ/ الْمُسْلِمَاتِ*	مُسْلِمَاتٌ/ الْمُسْلِمَاتُ	6	جَمْعٌ سالم Plural	
كُتُبٍ/ الْكُتُبِ *	كُتُباً/ الْكُتُبَ *	كُتُبٌ/ الْكُتُبُ	7	♂ Masc.	جمع تكسير Broken Plural
نِسَاءٍ/ النِّسَاءِ	نِسَاءً/ النِّسَاءَ	نِسَاءٌ/ النِّسَاءُ		♀ Fem.	

Notes:

(1) * — In serial (1, 4, 6, 7) the declension of *Irab* is effected by the vowel marks الإِعْرَابُ بِالْحَرَكَات.

(2) ♦— In serial (2, 3, 5) the declension of *Irab* is effected by the letters الإِعْرَابُ بِالْحُرُوْفِ.

(3) — In serial (2, 3, 5, 6) the Changed Form I & II are the same.

(4) — The accusative ending with *tanwin* (e.g. مُسْلِماً، كِتَاباً) contains an *alif*. Exception to this rule being the ةً and يً, i.e. *alif maqsurah* (أَلِفٌ مَقْصُوْرَةٌ).

According to *Irab* the noun is of two kinds; Declinable (معرب) and Indeclinable (مبني) Nouns.

❶ <u>Declinable (مُعْرَبٌ):</u>

It is further divided into two kinds;

① مُنْصَرِفٌ - First declension or triptote: The *Irab* at its ends change under all the different conditions as shown in Table 5 above.

② غَيْرُ مُنْصَرِفٍ - Second declension or diptote: In this category the noun does not accept *tanwin* (ـٌّ ـٍ تَنْوِيْنٌ) and, in the genitive case-ending, it does not accept جرِ i.e. it has only two case-endings namely, nominative/ original form (represented with ـْضَمَّةٌ) and accusative (represented with ـَفَتْحَةٌ), which is also representative of genitive case. Diptotes (غَيْرُ مُنْصَرِفٌ) include the following categories:

- Names of women, e.g. مَرْيَمُ، خَدِيْجَةُ، حَفْصَةُ، عَائِشَةُ, etc.
- Names of Prophets and Angels (peace be upon them), e.g. مَارُوْتُ، هَارُوْتُ، مِيْكَائِيْلُ، جِبْرَائِيْلُ، هَارُوْنُ، يُوْسُفُ، إِبْرَاهِيْمُ, etc.

- Nouns on أَفْعَلُ pattern, e.g. أَكْبَرُ, أَمْجَدُ, أَفْضَلُ, أَحْمَدُ, أَحْسَنُ, أَسْوَدُ 'black', أَحْمَرُ 'red', أَزْرَقُ 'blue', أَبْيَضُ 'white', etc.
- The broken plurals nouns on مَفَاعِلُ & فَعَالِيْلُ patterns, e.g. مَضَاجِعُ 'bed', مَسَاجِدُ, مَقَابِرُ 'graves', دَرَاهِمُ 'Dirhams', قَوَارِيْرُ 'glass'
- Names of men on the pattern of فَعْلاَنُ, e.g. عُثْمَانُ, سَلْمَانُ, عَدْنَانُ, رَحْمَانُ, etc.
- Names of men ending with مَرْبُوْطَةٌ "ةَ" (closed *ta*), e.g. طَلْحَةُ, سَلَمَةُ, مُعَاوِيَةُ, أُسَامَةُ, etc.
- Names of most of the countries and cities, e.g. لاَهَوْرُ, بَاكِسْتَانُ, لَنْدَنُ, مِصْرُ, مَكَّةُ, بَابِلُ, etc.
- Nouns ending with الف or أَلَفْ مَقْصُوْرَةٌ (short ألف), e.g. دُنْيَا 'world', اَدْنَى 'near', أَقْصَى 'distant', مُوْسَى, عِيْسَى, etc.
- Nouns ending with ـَاء (أَلَفْ مَمْدُوْدَةٌ) 'prolonged vowel', e.g. رُحَمَاءُ 'merciful', شُرَفَاءُ 'nobles', فُقَرَاءُ 'poor', سَوْدَاءُ 'black ♀', بَيْضَاءُ 'white ♀', حَمْرَاءُ 'red ♀', زَرْقَاءُ 'blue ♀', خَضْرَاءُ 'green ♀'.
- Some additional nouns, e.g. جَهَنَّمُ 'hell', إِبْلِيْسُ 'Satin', فِرْعَوْنُ 'Pharaoh', يَأْجُوْجُ مَأْجُوْجُ 'Gog Magog', etc.

<u>Note 1:</u>

With the definite article 'ال' or with annexed noun (مُضَافٌ) the diptote (غَيْرُ مُنْصَرِفٍ) accepts جرّ ـِ in genitive case-ending, e.g. بِسْمِ اللّٰهِ الرَّحْمَنِ 'In the

name of Allah, the Most Gracious', عَنِ الْمَضَاجِعِ 'from the beds', مِنْ شَعَائِرِ اللّٰهِ 'among the Signs of Allah', فِيْ أَحْسَنِ تَقْوِيْمٌ 'in the best stature/mould'.

Note 2:

The occasions as to when and why a noun changes its form from nominative to accusative or genitive case will be studied later.

❷ Indeclinable (مَبْنِىٌّ):

Most of the Arabic nouns (about 90%) are declinable (مُعْرَبٌ). However, some nouns/ pronouns called indeclinable (مَبْنِىٌّ), remain static or stationary on their original form under all the varied conditions. These include the following:

- Personal pronouns, e.g. أَنْتُمْ ,أَنْتَ ,هُمْ ,هُمَا ,هُوَ, etc.
- Demonstrative pronouns, e.g. هٰؤُلاَءِ ,أُوْلَئِكَ ,تِلْكَ, هٰذَا, etc. except the dual تَثْنِيَةٌ, e.g. تَيْنِكَ/ تَانِكَ, هٰذَيْنِ/ هٰذَانِ.
- Relative pronouns (اِسْمُ الْمَوْصُوْلِ), e.g. اللاَّئِيْ ,الَّذِيْ, الَّذِيْنَ ,الَّتِيْ, etc. except the dual (تَثْنِيَةٌ), e.g. اللَّتَيْنِ/اللَّتَانِ (♀), اللَّذَيْنِ ,اللَّذَانِ (♂).
- Interrogative pronouns (أَسْمَاءُ الاِسْتِفْهَامِ), e.g. مَنْ ,مَا, أَيْنَ ,كَيْفَ ,كَمْ ,لِمَ/لِمَاذَا, etc.
- Possessive pronouns, e.g. إِيَّايَ ,إِيَّاكُمْ ,إِيَّاهُ, etc.
- Nouns with *alif* (ألف) or أَلَفٌ مَقْصُوْرَةٌ (short *alif*) ending, e.g. دُنْيَا ,مُوْسَى ,أَدْنَى 'near', أَقْصَى 'distant'.

- Nouns with personal pronouns, e.g. قَلَمِيْ, سَيَّارَتِيْ, كِتَابِيْ, etc.
- Cardinal numbers from eleven to nineteen, e.g. أَحَدَ عَشَرَ, اِثْنَا عَشَرَ, ثَلاَثَةَ عَشَرَ, تِسْعَةَ عَشَرَ.

<u>Important Note:</u>

The learners should not get discouraged if he or she does not understand this lesson fully at this stage. He or she should continue with the subsequent lessons, which would definitely help in better understanding of the subject of *Irab*, Insha Allah.

—

الْمَرَكَّبُ التَّوْصِيْفِيّ
THE ADJECTIVE PHRASE

So far we have learnt the characteristics of a single word/ noun, called مُفْرَدٌ. We now come to the compounds (المُرَكَّبَاتُ) i.e. the phrases/ sentences. If two or more words are joined together, it constitutes a phrase or a sentence (جُمْلَةٌ), e.g. الطَّالِبُ and الْمُجْتَهِدُ are two *mufrad* (مُفْرَدٌ) words. But if they are joined as الطَّالِبُ الْمُجْتَهِدُ 'the hard working student' or الطَّالِبُ مُجْتَهِدٌ 'the student is hardworking', then they became a phrase/sentence. The *murakkabat* are of two kinds;

❶ مُرَكَّبٌ نَاقِصٌ – Phrase or incomplete sentence.

❷ مُرَكَّبٌ تَامٌ – Sentence (جُمْلَةٌ) which conveys complete sense.

The *murakkabun naqis* (مُرَكَّبٌ نَاقِصٌ) is further divided into the following four types:

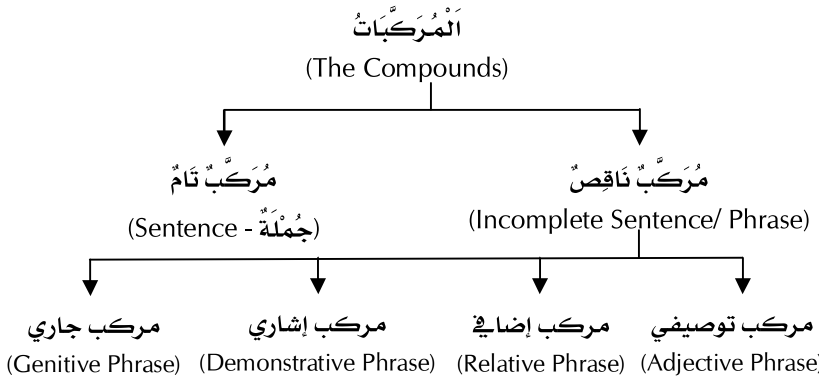
① المُرَكَّبُ التَّوْصِيْفِي – the adjective phrase.

② المُرَكَّبُ الإِضَافِي – the relative phrase.

③ المُرَكَّبُ الإِشَارِي – the demonstrative phrase.

④ المُرَكَّبُ الجَارِي – the genitive phrase.

It is very important to clearly grasp the above mentioned four phrases, which would go a long way in the construction and understanding of sentences (الْجُمْلَةُ). In this lesson we shall learn about the Adjective Phrase, while the remaining three Phrases and the subject of sentences will be studied in the subsequent four lessons.



The Adjective Phrase (المركب التوصيفي) has two nouns in it where one noun describes the quality of another noun. The noun that describes the quality is called the adjective (الْصِّفَةُ) and the noun qualified is called المَوْصُوْفُ *(al-mausuf)*, e.g. ﴿الْكِتَابُ الْمُنِيْرُ﴾ "the illuminating Book" [13/184]. Here الْكِتَابُ 'the Book' is the noun qualified (الموصوف), and الْمُنِيْرُ 'the illuminating' is its adjective (الصِّفَةُ), ﴿مَلَكٌ كَرِيْمٌ﴾ "a noble Angel" [12/31], here مَلَكٌ 'Angel' is المَوْصُوْفُ and كَرِيْمٌ 'noble' is its adjective (الصفة). Unlike English الموصوف comes before الصفة (the adjective).

The important point to remember about مركب توصيفي (adjective phrase) is that the adjective (الصفة) is to

correspond to the noun being qualified (الموصوف) in all the four aspects of a noun, i.e. الْعَدَدُ 'number', الْجِنْسُ 'the gender', الْوُسْعَةُ 'the capacity – definite/indefinite' and الإِعْرَابُ 'the case-ending'. These are explained below:

① The number (العَدَدُ) of the adjective (الصِّفَةُ) is to be in coordination with المَوْصُوْفُ, i.e. if الموصوف is singular (وَاحِدٌ) then الصفة is to be singular (واحد), if الموصوف is dual (تَثْنِيَةٌ) then الصفة is to be dual, and if الموصوف is plural (جَمْعٌ) then الصفة is to be plural (جمع), e.g. وَلَدٌ صَالِحٌ (a pious boy), وَلَدَانِ صَالِحَانِ (two pious boys), أَوْلاَدٌ صَالِحُوْنَ (three or more pious boys).

② The gender (الْجِنْسُ) of الصفة is also to correspond to الموصوف i.e., if الموصوف is مُذَكَّرٌ then الصفة is to be مذكر; if الموصوف is مُؤَنَّثٌ then الصفة is to be مؤنث too, e.g. بِنْتٌ صَالِحَةٌ (pious girl), بِنِتْاَنِ صَالِحَتَانِ (two pious girls), بَنَاتٌ صَالِحَاتٌ (pious girls, more than two).

③ The Capacity (الوُسْعَةُ) of الصِّفَةُ is also to correspond to that of الموصوف i.e., if الموصوف is definite (مَعْرِفَةٌ), الصفة will be definite (مَعْرِفَةٌ), and if الْمَوْصُوْفُ is indefinite (نَكِرَةٌ), الصِّفَةُ will be indefinite (نَكِرَةٌ), e.g.

– وَلَدٌ صَالِحٌ → الْوَلَدُ الصَّالِحُ
– وَلَدَانِ صَالِحَانِ → الْوَلَدَانِ الصَّالِحَانِ
– أَوْلاَدٌ صَالِحُوْنَ → الأَوْلاَدُ الصَّالِحُوْنَ

④ The *Irab* / case-ending (الإِعْرَابُ): The *Irab* of الصِّفَةُ are to be in coordination with that of the المَوْصُوْفُ i.e. if المَوْصُوْفُ

is in nominative case (حَالَةُ الرَّفْعِ), الصفة is to be in nominative case (حَالَةُ الرَّفْعِ), if الموصوف is in the accusative case (حَالَةُ النَّصْب) then الصِّفَةُ too is in accusative case (حَالَةُ النَّصْب), if المَوْصُوْفُ is in the genitive case (حَالَةُ الْجَرِّ) then الصفة is to be in genitive (حَالَةُ الْجَرِّ), e.g.

جمع (Plural)	تثنية (Dual)	واحد (Single)	
أَوْلَادٌ صَالِحُوْنَ	وَلَدَانِ صَالِحَانِ	وَلَدٌ صَالِحٌ	حَالَةُ الرَّفْعِ Nominative Case
أَوْلَاداً صَالَحِيْنَ	وَلَدَيْنِ صَالِحَيْنِ	وَلَداً صَالِحاً	حَالَةَ النَّصْب Accusative Case
أَوْلَادٍ صَالِحِيْن	وَلَدَيْنِ صَالِحَيْنِ	وَلَدٍ صَالِحٍ	حَالَةُ الْجَرِّ Genitive Case

An exception to this rule is that the adjective to the broken plural (جَمْعُ تَكْسِيْرٍ) of inanimate objects is almost always feminine singular, e.g. ﴿فِيْهَا سُرُرٌ مَرْفُوْعَةٌ. وَأَكْوَابٌ مَوْضُوْعَةٌ﴾ "in it there will be couches raised on high, and goblets placed ready" [88/13-14]. Here مَرْفُوْعَةٌ 'raised on high' is الصِّفَةُ of سُرُرٌ 'couches' which is a broken plural (جَمْعُ تَكْسِيْرٍ) of سَرِيْرٌ 'couch' and an inanimate object (غَيْرُ عَاقِلٍ).

Similarly, مَوْضُوْعَةٌ 'placed ready' is الصِّفَةُ of أَكْوَابٌ 'goblets' which is a broken plural (جَمْعُ تَكْسِيْرٍ) of كُوْبٌ 'goblet', which is an inanimate object (غَيْرُ عَاقِلٍ); therefore, both the adjectives are in the feminine singular form.

Some more examples of the adjective phrases from the Holy Quran:

[3/197] مَتَاعٌ قَلِيْلٌ, [24/35] شَجَرَةٌ مُبَارَكَةٌ, [35/10] الْعَمَلُ الصَّالِحُ,
[33/21] أُسْوَةٌ حَسَنَةٌ, [39/3] الدِّيْنُ الْخَالِصُ, [3/172] أَجْرٌ عَظِيْمٌ,
[21/26] عِبَادٌ مُكْرَمُوْنَ, [14/24] كَلِمَةٌ طَيِّبَةٌ, [28/83] الدَّارُ الآخِرَةُ,
بَلْدَةٌ, [34/15] رَبٌّ غَفُوْرٌ, [86/3] النَّجْمُ الثَّاقِبُ, [48/25] نِسَاءٌ مُؤْمِنَاتٌ,
[55/66] عَيْنَانِ نَضَّاخَتَان, [18/82] غُلاَمَيْنِ يَتِيْمَيْنِ, [34/15] طَيِّبَةٌ,
[80/13] صُحُفٌ مُكَرَّمَةٌ, [88/10] فِيْ جَنَّةٍ عَالِيَةٍ, [2/99] آيَاتٌ بَيِّنَاتٌ

—

مُرَكَّبٌ إِضَافِيٌّ
THE RELATIVE PHRASE

The Relative Phrase (مُرَكَّبٌ إِضَافِيٌّ) is a co-relation between two nouns. In a relative phrase the idea of one noun is very often more closely determined or defined by that of another. In this phrase, the determined noun is called المُضَافُ 'the annexed' and the determining noun is called مُضَافٌ إِلَيْهِ 'that to which the annexation is made or to which another noun is annexed'. The relation subsisting between them is known as الإِضَافَةُ 'the annexation', e.g. كِتَابُ اللهِ 'Allah's Book'. In this phrase, كِتَابُ is مُضَافٌ and اللهِ is مُضَافٌ إِلَيْهِ. Similarly, in the phrase رَسُوْلُ اللهِ 'Allah's Prophet', رَسُوْلُ is مُضَافٌ and اللهِ is مُضَافٌ إِلَيْهِ. The following rules apply to إِضَافَةٌ 'annexation':

❶ 'ال' is never placed on مُضَافٌ nor has it *tanwin* (تَنْوِيْنٌ-nunnation). In the above mentioned examples, it will be incorrect to say كِتَابُ اللهِ or الْكِتَابُ اللهِ and رَسُوْلُ اللهِ or الرَّسُوْلُ اللهِ.

❷ الْمُضَافُ إِلَيْهِ is always مَجْرُوْرٌ i.e., in a genitive case-ending, e.g. يَوْمُ الْقِيَامَةِ, رَبُّ الْمَشْرِقَيْنِ and رَبُّ الْعَالَمِيْنَ. In these examples the nouns, الْقِيَامَةِ, الْمَشْرِقَيْنِ and الْعَالَمِيْنَ are the *mudaf ilai*, which are in genitive case.

❸ If الْمُضَافُ is a dual (تَثْنِيَةٌ) or sound plural masculine (جمع سالم مذكر) then its نُوْن إعرَابيٌّ is dropped, e.g. بَابَا الْمَسْجِدِ 'two doors of the Mosque' (for بَابَانِ الْمَسْجِدِ), and مُسْلِمُوْ الْعَرَب 'Muslims of the Arab' (for مُسْلِمُوْنَ الْعَرَب). Similarly, ﴿يَدَا أَبيْ لَهَبٍ﴾ 'the two hands of Abu Lahab" [111/1] (for يَدَانِ أَبيْ لَهَبٍ)

❹ الْمُضَافُ may be مَرْفُوْعٌ (nominative) original form of a noun, مَنْصُوْبٌ (accusative) 'changed form I' or مَجْرُوْرٌ (genitive) 'changed form II', e.g. كِتَابُ اللّٰهِ, إِنَّ كِتَابَ اللّٰهِ, فِيْ كِتَاب اللّٰهِ.

❺ المضاف always comes before مُضَافٌ إِلَيْهِ, e.g. زِيْنَةُ الْحَيَاةِ 'allurement of the life', here زِيْنَةُ is الُمضَافُ and الْحَيَاةِ is الُمضَافُ إِلَيْهِ.

❻ There may be more than one المضاف إليه in one إِضَافَةٌ, e.g. ﴿مَالِكِ يَوْمِ الدِّيْنِ﴾ "owner of the Day of Judgment" [1/3], بِنْتُ رَسُوْلِ اللّٰهِ 'daughter of the Prophet of Allah'.

❼ If حَرْفُ النِّدَاءِ (Interjection) comes before الُمضَافُ then it is read as مَنْصُوْبٌ, e.g. عَبْدُ اللّٰهِ 'Allah's slave', with حَرْفُ النِّدَاءِ (interjection) it becomes يَا عَبْدَ اللّٰهِ 'O Allah's slave!'. اللَّهُمَّ مَالِكَ الْمُلْكِ 'O Allah! Owner of the kingdom'. But if that noun is not الُمضَافُ then it is called مُنَادَى مُفْرَدٌ and is مَرْفُوْعٌ, but has no *tanwin* (تنوين), e.g. يَا رَجُلُ 'O man!', يَا زَيْدُ 'O Zaid!'. If الْمُنَادَى is with 'ال' then أَيُّهَا for masculine and أَيَّتُهَا for feminine is placed after يا, e.g. يَا أَيُّهَا النَّاسُ 'O people!, O mankind! ♂', يَا أَيَّتُهَا النَّفْسُ 'O self!, O soul! ♀'.

❽ The *mudaf* (المُضَافُ) is often attached with a personal pronoun, i.e. ـهُ, هُمَا, هُمْ, هُنَّ, etc, as مُضَافٌ إِلَيْهِ, e.g. أَعْمَالُهُمْ 'their deeds', in that أَعْمَالُ is المُضَافُ and هُمْ is المُضَافُ إِلَيْهِ.

﴿يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ﴾ "the Day when men will see what his two hands have sent forth" [78/40], here يَدَا (for يَدَانِ) is المُضَافُ and ـهُ the pronoun is المُضَافُ إِلَيْهِ. When a noun is annexed to a Personal Pronoun, it will be in the following pattern. (Table 6)

Table – 6

Pronouns Attached to *Mudaf* as *Mudaf ilai*

	SINGULAR	DUAL	PLURAL
3rd Person (♂)	كِتَابُهُ his book	كِتَابُهُمَا* their book	كِتَابُهُمْ their book
3rd Person (♀)	كِتَابُهَا her book	كِتَابُهُمَا* their book	كِتَابُهُنَّ their book
2nd Person (♂)	كِتَابُكَ your book	كِتَابُكُمَا# your book	كِتَابُكُمْ your book
2nd Person (♀)	كِتَابُكِ your book	كِتَابُكُمَا# your book	كِتَابُكُنَّ your book
1st Person (♂&♀)	كِتَابِيْ my book	كِتَابُنَا our book	كِتَابُنَا our book

Note:

#— the 2nd Person ♂ and ♀ dual are identical.

*— the 3rd Person ♂ and ♀ dual are identical.

Since the pronouns are indeclinable (مَبْنِيٌّ), they remain in their original form even as المضاف إليه; however, they are considered in genitive place (مَحَلاًّ مَجْرُوْرٌ).

The suffix of the first person singular is 'ي' *(ya)* and not ني *(ni)*, e.g. كِتَابِيْ, not كِتَابُنِيْ (as attached to verbs). If the final letter of the word is a همزة (ء) then it can be absorbed, e.g. خَطَايَايَ for خَطَايَاءِيَ 'my wrong action'; هَوَايَ (for هَوَاءِيَ) 'my love/wish'.

The nominal suffix 'ي' is sometimes shortened into ـِ *(i)* particularly when the noun to which it is attached is in vocative, e.g. رَب (for يَا رَبِيْ) which has the meaning 'O my Lord!' as opposed to رَبِيْ 'my Lord', similarly, يَا قَوْمِ 'O my people!' as opposed to قَوْمِيْ 'my people'.

The *dammah* in ـهُ, هُمَا, هُمْ, هُنَّ is changed into *kasra* after ـِ, ي or ـَي, e.g. فِيْ كِتَابِهِ 'in his book', فِيْ كُتُبِهِمْ 'in their books', فِيْ كِتَابِهِمَا 'in the two books of the two of them'. However, if no ambiguity of meaning can arise, the dual before a dual suffix is replaced by a singular *mudaf,* i.e. كِتَابُهُمَا 'the book of them both' or the plural كُتُبُهُمَا 'the books of them both'.

—

مُرَكَّبٌ إِشَارِيّ
THE DEMONSTRATIVE PHRASE

The Demonstrative Phrase has two parts: (i) اِسْمُ الإِشَارَةِ (the demonstrating pronoun) and (ii) مُشَارٌ إِلَيْهِ (the demonstrated noun), e.g. هَذَا الْقَلَمُ 'this pen', تِلْكَ السَّاعَةُ 'that watch', هَؤُلاءِ الرِّجَالُ 'these men'. In these examples هَذَا, تِلْكَ, هَؤُلاءِ are the demonstrating pronouns (أَسْمَاءُ الإِشَارَةِ) and السَّاعَةُ, الْقَلَمُ, الرِّجَالُ are the demonstrated nouns (مُشَارٌ إِلَيْهِ). In a demonstrative phrase there is always a coordination between اِسْمُ الإِشَارَةِ and مُشَارٌ إِلَيْهِ in the Number (الْعَدَدُ), the Gender (الْجِنْسُ), the Capacity (الْوُسْعَةُ) and the case-ending (إِعْرَابٌ).

The demonstrative pronoun (اِسْمُ الإِشَارَةِ) has two forms, one for near distance (اِسْمُ الإِشَارَةِ لِلْقَرِيْبُ) and another for far distance (اِسْمُ الإِشَارَةِ لِلْبَعِيْدُ). These forms are given in the following tables.

Demonstrative Pronouns for Near Distance
(أَسْمَاءُ الإِشَارَةِ لِلْقَرِيْب)

	Masculine ♂	Feminine ♀	
Singular - All Cases	هَذَا	هَذِهِ	this
Dual Nominative	هَذَانِ	هَاتَانِ	these (2)
Dual - Accusative/Genitive	هَذَيْنِ	هَاتَيْنِ	these (2)
Plural - All Cases	هَؤُلاَءِ	هَؤُلاَءِ	these all

Note:

– هَذِهِ /هَذَا are not written with full *alif* after هـ, instead it is written with a short vowel ـَ فَتْحَةٌ as هَذِهِ/هَذَا or with أَلِفٌ مَقْصُوْرَةٌ (short *alif*) as هَذِهِ/هَذَا; and in both the cases it is pronounced as هَاذِهِ/ هَاذَا.

– The plural form is common to both the genders i.e. هَؤُلاَءِ, but it is used only for rational being (عَاقِلٌ) otherwise هَذِهِ, singular form of the feminine is used to refer to the collective or plural inanimate nouns (غَيْرُ عَاقِلٍ).

Demonstrative Pronouns for Far Distance
(أَسْمَاءُ الإِشَارَةِ لِلْبَعِيْدٌ)

	Masculine ♂	Feminine ♀	
Singular - All Cases	ذَلِكَ/ ذَاكَ	تِلْكَ	that/this
Dual Nominative	ذَانِكَ	تَانِكَ *	those (2)
Dual - Accusative/Genitive	ذَيْنِكَ *	تَيْنِكَ *	those (2)
Plural - All Cases	أُولَئِكَ	أُولَئِكَ	those all

Note:

*– These forms have neither occurred in the Holy Quran nor are these in the modern use.

Some examples of the demonstrative compounds:

– هَذَا الْوَلَدُ ‘this boy or this is the boy’
– هَذِهِ السَّيَارَةُ ‘this car’
– هَذَانِ الطَّالِبَانِ ‘these two students (male)’

- هَاتَانِ الطَّالِبَتَان ‘these two students (female)’
- هَؤُلاَءِ الرِّجَالُ ‘these men (more than two)’
- هَؤُلاَءِ النِّسَاءُ ‘these women (more than two)’
- تِلْكَ الْبِنْتُ ‘that girl’
- ذَاكَ/ ذَلِكَ الرَّجُلُ ‘that man’
- ذَانِكَ الرَّجُلاَنِ ‘those two men’
- تَانِكَ الْبِنْتَان ‘those two girls’
- أُولَئِكَ الْمُسْلِمُوْنَ ‘those Muslim men (more than two)’
- أُولَئِكَ الْمُسْلِمَاتُ ‘those Muslim women (more than two)’
- هَذِهِ الْكُتُبُ ‘these books (inanimate noun)’
- هَذِهِ الأَشْجَارُ ‘these trees (inanimate noun)’

مُرَكَّبٌ جَارِيٌّ
THE GENITIVE PHRASE

We have learnt earlier in the lessons that an Arabic noun is, in its original form, in the nominative case (حَالَةُ الرَّفْعِ). We have also learnt that in the relative compound the noun is in the genitive case (حَالَةُ الْجَرّ) when it is الْمُضَافُ إِلَيْهِ. We will now study some more frequently used prepositions which, when present before a noun, make its ending *Jarr* or the genitive case. These prepositions can be divided into two groups, Inseparable and Separable Prepositions.

❶ **Inseparable Prepositions:**

Consisting of one letter, these are always attached to the following word. The Inseparable Prepositions are:

① 'ب' *(bi)*: – 'in, with, by, etc.', e.g. الْقَلَمُ → بِالْقَلَمِ 'with the pen'. When attached to pronouns, it is بِهِ 'with it or with him', بِكَ 'with you', بِهِمْ 'with them', etc. The verbs denoting "to begin, adhere, seize, attach" are also constructed with 'ب', e.g. اِتَّصَلَ بِهِ 'he got in contact with him', بَدَأَ بِهِ 'he began with him/it', أَبْدَاءُ بِاِسْمِ اللّٰهِ 'I start with the name of Allah'; often the verb is omitted as in بِسْمِ اللّٰهِ 'with the name of Allah'.

To believe in, is آمَنَ ب, e.g. آمَنَ بِاللّٰهِ 'he believed in Allah'.

To swear by, is أُقْسِمُ ب, e.g. أُقْسِمُ بِيَوْمِ الدِّيْنِ 'I swear by the Day of Judgment'.

② 'تَ' *(ta)*: – for oath only; by the name of the Almighty Allah, e.g. اللّٰهُ → تَاللّٰهِ 'by Allah'.

③ 'وَ' *(waw)*: – for oath, e.g. ﴿وَالسَّمَاءِ ذَاتِ الْبُرُوْجِ﴾ "by the Heaven full of the starts" [the Quran], وَالْعَصْرِ "by the Time", وَالشَّمْسِ "by he Sun", وَاللَّيْلِ "by the Night".

④ 'لِ' *(lam)*: – 'for, to, belongs to, because of', e.g. هَذَا الْقَلَمُ لِيْ 'this pen is mine', هَذَا الْكِتَابُ لِزَيْدٍ 'this book belongs to Zaid', قَامَ لِنَصْرِهِ 'he rose for his help'; لأَجْلِ هَذَا/ لأَجْلِ ذَلِكَ/ لِذَلِكَ/ لِهَذَا these expressions denote 'for this reason'.

لِلَّهِ 'for Allah, belongs to Allah' لِلَّهِ is for (لِ اللّٰهِ), *alif* is dropped when 'لِ' comes before اَلْ, e.g. الْمُسْلِمُوْنَ → لِلْمُسْلِمِيْنَ 'for Muslims', الْكَاذِبُوْنَ → لِلْكَاذِبِيْنَ 'for liars', الْمُؤْمِنَاتُ → لِلْمُؤْمِنَاتِ 'for the believing women', etc.

Note that 'لِ' *(li)* is changed to 'لَ' *(la)* before pronominal suffixes, except with the first person لِيْ, e.g. لَهُ 'for him', لَهَا 'for her', لَكُمْ 'for all of you/ you all have', لَهُمَا 'for both of them/ they both have', لَنَا 'for us/ we have', etc.

⑤ 'كَ' *(ka)*: – 'as, like', e.g. الْقَمَرُ → كَالْقَمَرِ 'as the moon', سَرَابٌ → كَالسَّرَاب 'like a mirage', الْجَنَّةُ → كَالْجَنَّةِ 'like the garden'.

❷ <u>Separable Prepositions:</u>

The following prepositions are in common use:

① فِيْ *(fi)*: – 'in', e.g. الأَرْضُ → فِي الأَرْضِ 'in the earth', السَّمَاءُ → فِي السَّمَاءِ 'in the sky'; and with suffixes: فِيْهِ 'in him/in it', فِيَّ 'in me', فِيْكُمْ 'in you or among you', ﴿لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللهِ أُسْوَةٌ حَسَنَةٌ﴾ "Surely, you have in the Messenger of Allah excellent exemplar" [the Quran].

② عَنْ *(un)*: – 'away from, about, concerning, with', e.g. عَلِيٌّ → عَنْ عَلِيٍّ 'from Ali'. Some examples from the Holy Quran: وَيَسْأَلُوْنَكَ عَنِ الرُّوْحِ "and they ask thee about the soul", الَّذِيْنَ يَصُدُّوْنَ عَنْ سَبِيْلِ اللهِ "those who hinder (people) from the path of Allah", رَضِيَ اللهُ عَنْهُمْ وَرَضُوْا عَنْهُ "Allah is well pleased with them and they are well pleased with Him", and with suffixes it is عَنِّيْ 'from me', عَنْهُ 'from him', عَنْهُمْ 'from them'.

③ مِن *(min)*:– 'from', e.g. الْمَسْجِدُ → مِنَ الْمَسْجِدِ 'from the Mosque', السَّمَاءُ → مِنَ السَّمَاءِ 'from the sky'. It is often interchangeable with عَنْ and used with suffixes such as مِنْهُ 'from him', مِنِّيْ 'from me', مِنَّا 'from us', etc. An example from the Quran: يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّوْرِ "He brings them out of the darkness into the light".

مِنْ is sometime used to complete the sense of قَبْلُ 'before' and بَعْدُ 'after'. In that case the words قَبْلُ and بَعْدُ become indeclinable مَبْنِي عَلَى الضَّمَةِ i.e. قَبْلُ → مِنْ قَبْلُ, بَعْدُ → مِنْ بَعْدُ. According to some

grammarians this kind of مِنْ is called an 'additional' مِنْ, e.g. from the Quran لِلَّهِ الأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ "with Allah is the decision in the Past and in the Future". However, if قَبْلُ and بَعْدُ come in a sentence as مُضَافٌ (annexed) then they are مَجْرُوْرٌ (in genitive case), e.g. والَّذِيْنَ مِنْ قَبْلِكُمْ "and those who come before you", مِنْ بَعْدِ إِيْمَانِكُمْ "after ye have believed".

④ عَلَى *(ala)*: – 'on, at, over, upon, against', e.g. الْعَرْشُ → عَلَى الْعَرْشِ 'on the throne', الطَّرِيْقُ → عَلَى الطَّرِيْقِ 'on the way', from the Quran سَلاَمٌ عَلَيْكُمْ "peace be on you", إِنَّ اللهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ "Surely, Allah is Possessor over all things". Sometimes it is used in a hostile sense, e.g. خَرَجَ عَلَيْهِ 'he went out against him'. عَلَى is used with suffixes as shown in table 7.

Table – 7

The Preposition عَلَى and Attached Pronouns

	SINGULAR	DUAL	PLURAL
3rd Person (♂)	عَلَيْهِ on him	عَلَيْهِمَا # On them	عَلَيْهِمْ on them
3rd Person (♀)	عَلَيْهَا on her	عَلَيْهِمَا # On them	عَلَيْهِنَّ on them
2nd Person (♂)	عَلَيْكَ on you	عَلَيْكُمَا * On you	عَلَيْكُمْ on you
2nd Person (♀)	عَلَيْكِ on you	عَلَيْكُمَا * On you	عَلَيْكُنَّ on you
1st Person (♂&♀)	عَلَيَّ on me	عَلَيْنَا on us	عَلَيْنَا on us

Note:

(1) *— the 2nd Person ♂ and ♀ dual are identical.
#— the 3rd Person ♂ and ♀ dual are identical.

(2) Prepositions like مِنْ 'from', عَنْ 'away from'), ب 'by', فِيْ 'in', لِ 'for', إِلَى 'to' are similarly attached to the personal pronouns on the same pattern as shown above for عَلَى.

⑤ إِلَى *(ila)*: – 'to, unto, towards', e.g. الْمَسْجِدُ → إِلَى الْمَسْجِدِ 'towards the Mosque', ﴿مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الأَقْصَى﴾ "from the sacred Mosque unto the Distant (Al-Aqsa) Mosque" [the Quran]. With the suffixes, it is إِلَيْهِ 'to him, towards him', إِلَيَّ 'to me', إِلَيْنَا 'unto us', etc.

⑥ There are some nouns which, though not prepositions, change the following nouns in the genitive case:

- ذُوْ (possessor), e.g. ذُوْ فَضْلٍ 'Gracious or Possessor of bounty'.
- أُلُوْا (possessor), e.g. أُلُو الأَرْحَامِ 'relations'.
- صَاحِبٌ (companion), e.g. صَاحِبُ عِلْمٍ 'companion of knowledge/man of learning'.
- مَعَ (with), e.g. ﴿إِنَّ اللهَ مَعَ الصَّابِرِيْنَ﴾ "Allah is with the patients" [the Quran].
- عِنْدَ (with, at, beside): Adverb الظَّرْفُ used for place/time, e.g. جَلَسْتُ عِنْدَهُ 'I sat with/beside him', ﴿وَلاَ تُقَاتِلُوْهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ﴾ "and fight not with them at the sacred Mosque" [the

Quran], جَاءَ عِنْدَ طُلُوْعِ الشَّمْسِ 'he came at sun rise'. It is often used to denote the meaning of 'for, to, near, presence, etc.', e.g. ﴿اُذْكُرْنِيْ عِنْدَ رَبِّكَ﴾ "remember me in presence of thy lord master" [the Quran], ﴿مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللّٰهِ بَاقٍ﴾ "what-ever you possess will pass away and what Allah has, will remain" [the Quran].

⑦ There are some nouns used in Quran as prepositions, e.g. لَدَيَّ/لَدُنْ/لَدَى 'with'. These are used with suffixes as لَدَيْهِمْ 'with them', لَدَيَّ 'with me', لَدَيْهِ 'with him', لَدُنِّيْ 'with me, to me'.

Examples from the Holy Quran: ﴿لاَ يَخَافُ لَدَيَّ الْمُرْسَلُوْنَ﴾ "the Messengers fear not in My presence", ﴿وَإِنَّهُ فِيْ أُمِّ الْكِتَابِ لَدَيْنَا﴾ "and it is in the original of the Book with us", ﴿وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُوْنَ أَقْلامَهُمْ﴾ "and you were not with them when they cast (their pens) lots with arrows".

اَلْجُمْلَةُ
THE SENTENCE

In Arabic there are two types of sentences:

❶ **The Nominal Sentence (اَلْجُمْلَةُ الإِسْمِيَّةُ):**

The nominal sentence (الجملة الاسمية) wherein the first word is a noun, e.g. الْكِتَابُ جَدِيْدٌ 'the book is new'.

❷ **The Verbal Sentence (اَلْجُمْلَةُ الْفِعْلِيَّةُ):**

The verbal sentence (اَلْجُمْلَةُ الْفِعْلِيَّةُ) where in the first word is a verb, e.g. خَرَجَ حَامِدٌ 'Hamid went out'.

In this lesson we shall learn about the nominal sentences. The nominal sentence consists of the *mubtada* (الْمُبْتَدَاءُ) 'the subject' and the *khabar* (الْخَبَرُ) 'the predicate'. The *mubtada*/subject is the noun about which you want to say something, and the *khabar*/predicate is what you have to say about the subject, e.g. حَامِدٌ مَرِيْضٌ 'Hamid is sick'. In this sentence you want to speak about Hamid (حَامِدٌ), so it is the *mubtada*/subject and the information you give about him is that he is sick (مَرِيْضٌ) so that is the *khabar*/predicate. Some more examples of simple nominal sentences (اَلْجُمْلَةُ الاِسْمِيْةُ) are given below:

المبتدأ—الخبر

- خَالِدٌ حَكِيْمٌ 'Khalid is a wise man'.
- بَشِيْرٌ كَرِيْمٌ 'Bashir is a kind man'.
- وِلْيَمُ شَاعِرٌ 'William is a poet'.
- مَحْمُوْدٌ عَالِمٌ 'Mahmud is a learned man'.
- زَيْنَبُ عَالِمَةٌ 'Zainab is a learned woman'.
- مُحَمَّدٌ رَسُوْلٌ 'Mohammad (SAW) is a messenger'.
- الطَّالِبُ مُجْتَهِدٌ 'The student is hardworking'.
- الرَّجُلُ ضَعِيْفٌ 'The man is weak/old'.
- الْقُرْآنُ كِتَابٌ 'The Quran is a Book'.
- الإِسْلاَمُ دِيْنٌ 'Islam is a region/way of life'.
- عَلِيٌّ كَاتِبٌ 'Ali is a writer'.

There should be an agreement in the number and the gender between the subject and the predicate, i.e. if a subject is masculine/feminine singular, dual or plural the predicate should be likewise.

Examples:

المبتدأ – الخبر		
سَعِيْدٌ عَالِمٌ	Singular ♂	'Saeed is a learned man'.
الطَّالِبُ مُجْتَهِدٌ	Singular ♂	'The student is a hardworking'.
سَعِيْدَةٌ عَالِمَةٌ	Singular ♀	'Saeeda is a learned woman'.
الطَّالِبَةُ مُجْتَهِدَةٌ	Singular ♀	'The student is a hardworking'.
الطَّالِبَانِ مُؤْمِنَانِ	Dual ♂	'Both the students are believers
الطَّالِبَتَانِ مُؤْمِنَتَانِ	Dual ♀	'Both the students are believers
الطُّلاَّبُ مُؤْمِنُوْنَ	Plural ♂	'The students are believers'.
الطَّالِبَاتُ مُجْتَهِدَاتٌ	Plural ♀	'The students are hardworking'

In a nominal sentence if the subject (الْمُبْتَدَأ) is a noun alone then both the subject and the predicate (الْخَبَرُ) are in the nominative case.

❸ Types of the Mubtada (الْمُبْتَدَأ):

The beginning of a nominal sentence is one of the following:

① A noun or a pronoun, e.g. اَللّٰهُ غَفُوْرٌ 'Allah is forgiver', أَنَا مُجْتَهِدٌ 'I am a hardworking', هَذِهِ مَدْرَسَةٌ 'this is a school'.

② A *masdar muawwal* (الْمَصْدَرُ الْمُؤَوَّلُ) i.e. a clause functioning as a *masdar*, e.g. ﴿وَأَنْ تَصُوْمُوْا خَيْرٌ لَّكُمْ﴾ "and that you fast is better for you" [2/184]. Here the clause أَنْ تَصُوْمُوْا functions as a *masdar* (infinitive) which means صَوْمُكُمْ 'your fasting'. Another example ﴿وَأَنْ تَعْفُوْا أَقْرَبُ لِلتَّقْوَى﴾ "and that you should forgive is nearer to piety" [2/237]. Here أَنْ تَعْفُوْا is (الْمَصْدَرُ الْمُؤَوَّلُ) which means عَفْوُكُمْ 'your forgiving'.

③ A particle resembling the verb, e.g. ﴿إِنَّ اللّٰهَ غَفُوْرٌ رَحِيْمٌ﴾ "indeed Allah is forgiving, merciful" [the Quran]. The particles resembling the verb (الْحُرُوْفُ الْمُشَبَّهَةُ بِالْفِعْلِ) are إِنَّ and its sisters, like أَنَّ, كَانَّ, لَيْتَ, لَكِنَّ, and لَعَلَّ.

The *Mubtada* (الْمُبْتَدَأ) is normally a definite (معرفة) as indicated in the following examples:

– مُحَمَّدٌ رَّسُوْلُ اللّٰهِ 'Muhammad (SAW) is the messenger of Allah'. Here مُحَمَّدٌ is 'definite' (معرفة) because it is a

proper noun (العَلَمُ), and the predicate رَسُوْلُ اللهِ is an annexation (الإِضَافَةِ).

– هُوَ مُدَرِّسٌ 'he is a teacher'. هُوَ is definite because it is a pronoun (الضَّمِيْرُ) and the predicate مُدَرِّسٌ is an indefinite noun (نَكِرَةٌ).

– هَذَا مَسْجِدٌ 'this is a Mosque'. هَذَا is definite because it is a demonstrative pronoun (إِسْمُ الإِشَارَةِ) and the predicate مَسْجِدٌ is an indefinite noun (نَكِرَةٌ).

– الَّذِيْ يَعْبُدُ غَيْرَ اللهِ مُشْرِكٌ 'he who worships other than Allah is *mushrik* (one who rejects faith)'. الَّذِيْ is definite because it is a relative pronoun (الاِسْمُ الْمَوْصُوْلُ), and the predicate is a sentence (الجُمْلَةُ).

– الْقُرْآنُ كِتَابُ اللهِ 'the Quran is the book of Allah'. الْقُرْآنُ is definite as it has the definite article اَلْ, and the predicate is an annexation (الإِضَافَةُ).

– مِفْتَاحُ الْجَنَّةِ الصَّلَاةُ 'the key to Paradise is *Salah*'. مِفْتَاحٌ is definite as it's *mudaf ilaihi* (مُضَافٌ إِلَيْهِ) is definite, and the predicate in this case is a definite noun (مَعْرِفَةٌ).

However, the subject (المُبْتَدَاء) may be indefinite (نَكِرَةٌ) in the following circumstances.

– If the *khabar* (الخَبَرُ) is a *shibhu jumlah* (شِبْهُ جُمْلَةٌ) (literally, that which resembles a sentence), which is one of he following two terms:

① A prepositional phrase, like عَلَى الْمَكْتَبِ 'on the table', كَالْمَاءِ 'like the water', فِي الْبَيْتِ 'in the

house'. The phrase is also called جَارٌّ ومَجْرُوْرٌ (genitive phrase).

② A *zarf* (الظَّرْفُ) 'adverb', like عِنْدَ 'with, by, beside', فَوْقَ 'above', تَحْتَ 'under', غَداً 'tomorrow', الْيَوْمُ 'today'. الظَّرْفُ is related to time or place.

In these cases the *khabar* should precede the *mubtada*, e.g. فِيْ الْغُرْفَةِ رَجُلٌ 'there is a man in the room'. (Remember that رَجُلٌ فِيْ الْغُرْفَةِ is not a sentence). Here the indefinite noun رَجُلٌ is the *mubtada* and the phrase فِي الْغُرْفَةِ is the *khabar*. Here is another example لِيْ أُخْتٌ 'I have a sister' literally 'there is sister for me'. Here the indefinite noun أُخْتٌ is the *mubtada* and the phrase لِيْ is the *khabar*, تَحْتَ الْمَكْتَب قَلَمٌ 'there is a pen under the table' (قَلَمٌ تَحْتَ الْمَكْتَب is not a sentence). Here قَلَمٌ is the *mubtada* and the *zarf* تَحْتَ is the *khabar*. Another example is, عِنْدَنَا سَيَّارَةٌ 'we have a car' literally 'there is a car with us'.

Note, words like تَحْتَ, فَوْقَ, عِنْدَ are ظَرْفٌ not prepositions in Arabic. The prepositions, like فِيْ, عَلَى, مِنْ, إِلَى, ب, كَ are particles, but words like تَحْتَ, فَوْقَ, عِنْدَ are nouns which are declinable, e.g. مِنْ فَوْقِهِمْ, مِنْ تَحْتِهِ, هَذَا مِنْ عِنْدَ اللّٰهِ, and a *majrur* (مَجْرُوْرٌ) noun following one of these words is a *mudaf ilaihi* (مُضَافٌ إِلَيْهِ), e.g. تَحْتَ السَّرِيْرِ 'under the bed'.

– The *mubtada* may also be indefinite if it is an interrogative noun, like مَنْ 'who', مَا 'what', كَمْ 'how many'. These nouns are indefinite, e.g. مَابِكَ؟ 'what is

wrong with you?'; here مَا is the *mubtada* and the prepositional phrase بكَ is the *khabar*.

مَنْ مَرِيْضٌ؟ 'who is sick?', here مَنْ is the *mubtada* and مَرِيْضٌ is the *khabar*. كَمْ طَالِباً فِي الْفَصْلِ؟ 'how many students are there in the classroom?', here كَمْ is the *mubtada* and the prepositional phrase فِي الْفَصْلِ is the *khabar*.

There are some more situations where *the mubtada* can be indefinite, e.g. ﴿وَلَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِنْ مُشْرِكٍ﴾ "and surely a believing slave is better than a man who associates (partners with Allah)" [2/21].

Note, the personal pronouns ـهُ, هُمَا, هُمْ become ـهِ, هِمَا, هِمْ when preceded with ـِكَسْرَةٌ or يْ, e.g. مِنْ تَحْتِهِ, مِنْ تَحْتِهِمَا, مِنْ فَوْقِهِمْ. Also note that the *dammah* of ـهُ is pronounced long if it is preceded by a short vowels, e.g. لَهُ (*la-hu*), رَأَيْتُهُ (*ra'aitu-hu*). And it is short when preceded by a consonant or a long vowels, e.g. مِنْهُ, قَرَءُوْهُ. This rule also applies to ـهِ *(hi),* e.g. بِهِ (*bi-hi*), but فِيْهِ (*fi-hi*); this change is for vocalic harmony.

Also note that in case of the verb with the pronoun of the 2nd person masculine plural, like رَأَيْتُمْ 'you saw', a *waw* (وَ) has to be added between the verb and the pronoun, e.g. رَأَيْتُمُوْهُ 'you saw him', رَأَيْتُمُوْهُمْ 'you saw them', رَأَيْتُمُوْهَا 'you saw her', سَأَلْتُمْ+هُمْ becomes سَأَلْتُمُوْهُمْ 'you asked them', قَتَلْتُمْ+هُمْ becomes قَتَلْتُمُوْهُمْ 'you killed them'.

❹ **The Omission of the Mubtada/the Khabar:**

The *mubtada* or the *khabar* may be omitting, e.g. in reply to the question مَا اسْمُكَ؟ one may say أَحْمَدُ. This is the *khabar* and the *mubtada* has been omitted. The full sentence is اِسْمِيْ أَحمَدُ. Similarly, in answer to the question مَنْ يَعْرِفُ؟ 'who knows?' one may say أَنَا, which is the *mubtada*; and the *khabar* has been omitted. The complete sentence is أَنَا أَعْرِفُ 'I know'.

❺ **Types of the Khabar (اَلْخَبَرُ):**

There are three types of the predicate/*khabar* (الْخَبَرُ): *mufrad* (مُفْرَدٌ), *jumla* (جُمْلَةٌ) and *shibhu jumla* (شِبْهُ جُمْلَةٍ):

① The *mufrad khabar* is a word, not a sentence, e.g. اَللّٰهُ وَاحِدٌ 'Allah is one', ((اَلْمُؤْمِنُ مِرْآةُ الْمُؤْمِنِ)) "the believer is the mirror of the believer" [the Hadith].

② The *jumla* (جُمْلَةٌ) is a sentence. It may be a nominal or a verbal sentence, e.g. هَاشِمٌ أَبُوْهُ تَاجِرٌ 'Hashim's father is a trader' literally, Hashim, his father is a trader. Here هَاشِمٌ is the *mubtada* and nominal sentence أَبُوْهُ تَاجِرٌ is the *khabar*, and this sentence in turn, is made up of the *mubtada* (أَبُوْهُ) and the *khabar* (تَاجِرٌ). Here is another example; الطَّبِيْبُ مَا اسْمُهُ؟ 'what is the name of the doctor?' literally it means, the doctor, what is his name? Here الطَّبِيْبُ is the *mubtada*, and the nominal sentence مَا اسْمُهُ is the *khabar*. Another example, الطُّلاَّبُ دَخَلُوْا 'the students entered'. Here الطُّلاَّبُ is the *mubtada* and the verbal sentence دَخَلُوْا 'they entered' is the

khabar. Another example, وَاللهُ خَلَقَكُمْ 'and Allah created you'. Here اَللهُ is the *mubtada*, and the verbal sentence خَلَقَكُمْ 'He created you' is the *khabar*.

③ The *shibhu jumlah* (شِبْهُ جُمْلَةٍ), as we have already learnt, is either a prepositional phrase or *zarf*, e.g. اَلْحَمْدُ لِلَّهِ 'the praise belongs to Allah'. Here اَلْحَمْدُ is the *mubtada* and the prepositional phrase لِلَّهِ (لِـ+اللهِ) is the *khabar*, and it is in the place of *raf* (فِيْ مَحَلِّ رَفْعٍ). Another example, الْبَيْتُ خَلْفَ الْمَسْجِدِ 'the house is behind the mosque'. Here الْبَيْتُ is the *mubtada*, and the *zarf* خَلْفَ is the *khabar*. As a zarf, it is *mansub*, and as a *khabar* it is in the place of *raf* (فِيْ مَحَلٍّ رَفْعٍ).

As stated earlier, in a nominal sentence, the subject is usually a definite noun (مَعْرِفَةٌ) and the predicate is usually an indefinite (نَكِرَةٌ), but if the subject is a pronoun, e.g. أَنَا يُوْسُفُ 'I am Yousaf', ذَلِكَ الْكِتَابُ 'that is the book', then the predicate maybe a definite noun like يُوْسُفُ and الْكِتَابُ. In these cases if the predicate is indefinite the meaning is different, e.g. ذَلِكَ كِتَابٌ 'that is a book'.

When both the subject (المُبْتَدأ) and the predicate (الخَبَرُ) are definite then an appropriate pronoun is frequently inserted between them. This insertion gives the benefit of emphasis on the *mubtada* and it brings the *mubtada* into focus, e.g. اَللهُ غَفُوْرٌ 'Allah is forgiving' being a simple nominal sentence is changed to ﴿اَللهُ هُوَ الْغَفُوْرُ﴾ "Allah is indeed

forgiving" [42/5], الْكَافِرُوْنَ ظَالِمُوْنَ 'those who reject faith-they are the wrong doers' to ﴿الْكَافِرُوْنَ هُمُ الظَّالِمُوْنَ﴾ "those who reject faith-they are the wrong doers" [2/254]. أَصْحَابُ الْجَنَّةِ فَائِزُوْنَ 'the dwellers of paradise will be successful' to ﴿أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُوْنَ﴾ "It is the dwellers of paradise that will be successful". [59/20]. هَذَا حَقٌّ 'this is a truth' to ﴿هَذَا هُوَ الْحَقُّ﴾ "this is indeed the truth" [8/32]. اَللّٰهُ غَنِيٌّ 'Allah is Ghani/Rich, free of all needs' to ﴿اللّٰهُ هُوَ الْغَنِيُّ﴾ "Allah, He is al-Ghani/the Rich, free of all needs". [the Quran] اِنَّكَ سَمِيْعٌ عَلِيْمٌ to ﴿اِنَّكَ أَنْتَ السَّمِيْعُ الْعَلِيْمُ﴾ "Indeed You, You alone, is the All Hear All Knowing". [the Quran]

The 3rd person pronoun is inserted when the predicate is comparative, e.g. ﴿وَأَخِيْ هَارُوْنُ هُوَ أَفْصَحُ مِنِّيْ لِسَاناً﴾ "and my brother Haroon, he is far better in speech than I am" [the Quran]. This added pronoun is called the Pronoun of Separation (ضَمِيْرُ الْفَصْلِ).

لَيْسَ: It means 'is not'. It is used in a nominal sentence to negate a statement, e.g. اَلْبَيْتُ جَدِيْدٌ → لَيْسَ الْبَيْتُ جَدِيْداً or لَيْسَ الْبَيْتُ بِجَدِيْدٍ 'the house is not new'. Note that بـ is often prefixed to *khabar* and it is therefore *majrur* (مَجْرُوْرٌ).

After the introduction of لَيْسَ the *mubtada* is called *"ismu laisa"* (اِسْمُ لَيْسَ), and the *khabar* is called "*khabaru laisa*" (خَبَرُ لَيْسَ). The predicate of لَيْسَ is in accusative case. The feminine of لَيْسَ is لَيْسَتْ, e.g. آمِنَةُ مَرِيْضَةٌ → لَيْسَتْ آمِنَةُ مَرِيْضَةً or لَيْسَتِ آمِنَةُ بِمَرِيْضَةٍ 'Amina is not sick', السَّيَّارَةُ قَدِيْمَةٌ → لَيْسَتِ السَّيَّارَةُ بِقَدِيْمَةٍ 'the car is not old'. Note that in this example the *sukun* of لَيْسَتْ has changed to *kasrah* because of the

following اَلْ *(al) (laisat al sayaratu → laisa tissayaratu).* Another example, لَسْتُ بمُهَنْدِسٍ 'I am not an engineer'. Here, the pronoun 'تُ' *(tu)* is the *ismu laisa* (اِسْمُ لَيْسَ) and بمُهَنْدِسٍ is the *khabru laisa* (خَبَرُ لَيْسَ).

Examples from the Holy Quran:

- ﴿إِنَّمَا أَنْتَ مُذَكِّرْ. لَسْتَ عَلَيْهِمْ بمُصَيْطِرٍ﴾ "O Muhammad (SAW) you are only one who reminds. You are not a dictator over them" [88/21-22]
- ﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوْا وُجُوْهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِب﴾ "It is not *al-Birr* (piety, righteousness and every act of obedience to Allah) that you turn your faces towards east and (or) west (in prayers)" [the Quran].

SOME PARTICLES OF VARIOUS ORIGIN

❶ **لاَمُ الاِبْتِدَاء – لَ:**

It is a *lam* (لَ) with *fathah* prefixed to the *mubtada* (المُبْتَدَأ) for the sake of emphasis , e.g. ﴿وَلَذِكْرُ اللّهِ أَكْبَرُ﴾ "and indeed the remembrance of Allah is the greatest (thing in life)". [29/43] This *lam* is not to be confused with the preposition لِ which has a *kasra*, but takes a *fathah* when prefixed to a pronoun, e.g. لَهُ, لَكَ, لَهَا, لَهُنَّ.

The لاَمُ الابْتِدَاء does not change the ending of the *mubtada*, e.g. لَبَيْتَكَ أَجْمَلُ 'indeed your house is more beautiful'. Now if we want to use إِنَّ also in this sentence then the *lam* (لَ) has to be shifted to the *khabar*, as two particles of emphasis cannot come together in one place. So the sentence becomes إِنَّ بَيْتَكَ لأَجْمَلُ (indeed your house is more beautiful). After its removal from its original position the *lam* is no longer called *lam al-ibtida* (لاَمُ الاِبْتِدَاءِ). It is now called اللاَمُ المُزَحْلَقَةُ (the displaced *lam*). A sentence with both إِنَّ and لَ (the *lam*) is more emphatic than with إِنَّ or لَ alone. Here are some examples: ﴿إِنَّ إِلَهَكُمْ لَوَاحِدٌ﴾ "verily your *Ilah* (God) is indeed one (i.e. Allah)". [37/4]

﴿وَإِنَّ اَوْهَنَ الْبُيُوْتِ لَبَيْتُ الْعَنْكَبُوْتِ﴾ "Indeed the frailest (weakest) of the houses is the Spider's house". [29/41].

﴿إِنَّ أَنْكَرَ الأَصْوَاتِ لَصَوْتُ الْحَمِيْرِ﴾ "Verily/surely/indeed, the harshest of all voices is the braying of the asses". [31/19]

❷ لكِنَّ (But):

It is one of the sisters of إِنَّ and it acts like إِنَّ, e.g. هَاشِمٌ مُجْتَهِدٌ وَلكِنَّ زَيْداً كَسْلاَنُ 'Hashim is hardworking but Zaid is lazy'. لكِنَّ is also used without the *shaddah* i.e. لكِنْ *(lakin)* and, in this case it loses two of its characteristics:

① It does not render the noun following it *mansub*, e.g. ﴿لكِنِ الظَّالِمُوْنَ الْيَوْمَ فِيْ ضَلاَلٍ مُبِيْنٍ﴾ "But the wrong doers are today in manifest error". [19/38]

② It may also be used in verbal sentence, e.g. ﴿وَلكِنْ لاَ يَشْعُرُوْنَ﴾ "But they do not perceive". [2/12] Both لكِنَّ and لكِنْ are said to be used to rectify or amend the previous statement.

❸ كَأَنَّ:

It is one of the sisters of إِنَّ, and so the noun following it is *mansub*. كَأَنَّ means, 'it looks as if', e.g. كَأَنَّ الطَّالِبَ مَرِيْضٌ 'it looks as if the student is sick' and كَأَنَّكَ مِنَ الْهِنْدِ (you seem to be from India).

❹ إِنَّ:

The particle إِنَّ is used at the beginning of a nominal sentence, e.g. اَللّٰهُ غُفُوْرٌ → إِنَّ اللّٰهَ غفُوْرٌ and الْكِتَابُ سَهْلٌ → إِنَّ الْكِتَابَ سَهْلٌ.

Note that the noun after إِنَّ is *mansub* i.e. in the accusation case. After the introduction of إِنَّ the *mubtada* is no longer called *mubtada*, but is, instead, called *ismu-inna* (اِسْمُ إِنَّ) and the *khabr* is called *khabaru-inna* (خَبْرُ إِنَّ). إِنَّ signifies emphasis. It can be translated as certainly 'indeed', 'surely', 'no doubt', 'truly' and 'verily'.

Remember the following:

① If the *mubtada* has one *dammah*, it changes to one *fathah* after إِنَّ, e.g. **الْمُدَرِّسُ جَدِيْدٌ** → **إِنَّ الْمُدَرِّسَ جَدِيْدٌ** and **عَائِشَةُ طَالِبَةٌ** → **إِنَّ عَائِشَةَ طَالِبَةٌ**.

② If the *mubtada* has two *dammah* (**تَنْوِيْنٌ**) they change to two *fathah*, e.g. **حَامِدٌ مَرِيْضٌ** → **إِنَّ حَامِداً مَرِيْضٌ**

③ If the *mubtada* is a pronoun, it changes to its corresponding *mansub* form, e.g. **أَنْتَ غَنِيٌّ** → **إِنَّكَ غَنِيٌّ**, **أَنَا طَالِبٌ** → **إِنِّيْ طَالِبٌ /إِنَّنِي** and **نَحْنُ طُلاَّبٌ** → **إِنَّنَا/ إِنَّا طُلاَّبٌ**.

إِنَّ is frequently used with the attached pronouns, e.g. **إِنَّهُ, إِنَّكَ, إِنَّهَا, إِنَّهُنَّ, إِنَّهُمْ/إِنَّ هُمْ**, etc. The above mentioned rules of إِنَّ are equally applicable to **أَخَوَاتُ إِنَّ** – its sisters, which are **أَنَّ, كَأَنَّ, لَيْتَ, لكِنَّ, لَعَلَّ**.

❺ **لَعَلَّ:**

This is also a particle like إِنَّ. It is called one of the sisters of إِنَّ. Grammatically it acts like إِنَّ. It signifies hope or fear, e.g. **الْجَوُّ جَمِيْلٌ** 'the weather is fine' → **لَعَلَّ الْجَوَّ جَمِيْلٌ** 'I hope the weather is fine/the weather maybe

fine' and الْمُدَرِّسُ مَرِيْضٌ 'the teacher is sick' → لَعَلَّ الْمُدَرِّسَ مَرِيْضٌ 'I am afraid the teacher is sick'.

❻ **إِنَّمَا:**

It is the most important particle of restriction, e.g. ﴿إِنَّمَا نَحْنُ مُسْتَهْزِءُوْنَ﴾ "we are only mocking". [2/14] and ﴿إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ﴾ "the obligatory alms are only for the poor". [9/60].

إِنَّمَا أَنَا مُدَرِّسٌ means, 'I am only a teacher' i.e. I am a teacher and nothing else. إِنَّمَا is إِنَّ+مَا. This مَا is called مَا الْكَافَةِ, i.e. the preventive *ma*, as it prevents إِنَّ from rendering the following noun *mansub*, e.g.

((إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ)) "actions are judged only by the intentions". Unlike إِنَّ the word إِنَّمَا is used in verbal sentences as well, e.g. إِنَّمَا يَكْذِبُ 'he is only telling a lie'.

❼ **أَنَّ (That):**

It is used always in the middle of the sentence preceding a noun in accusative case (مَنْصُوْبٌ), e.g.

﴿أَلَمْ تَعْلَمْ أَنَّ اللهَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ﴾ "Did you not know that Allah has power over all things". [2/106] أَنَّ is also attached to pronouns, e.g. ﴿وَأَنَّهُمْ إِلَيْهِ رَاجِعُوْنَ﴾ "and that they are to return to Him". [2/46] أَنَّ and إِنَّ in a nominal sentence give it the meaning of the infinitive or the verbal noun (المَصْدَرُ).

❽ **أَنَّى (From Where, How, When):**

أنِّى means 'where? how? when?', e.g. ﴿قَالَ يَا مَرْيَمُ أَنَّى

﴿لَكِ هَذَا﴾ "He said, O Maryam! Whence comes this to you". [3/37]

❾ **بَلْ:**

It denotes: 'nay, nay rather, not so, on the contrary, but', e.g. ﴿بَلْ تُؤْثِرُوْنَ الْحَيَاةَ الدُّنْيَا﴾ "Nay (behold) you prefer the life of this word" [87/16]. بَلْ is opposed to either a preceding affirmative or negative proposition, a command or a prohibition, e.g. ﴿قَالُوْا قُلُوْبُنَا غُلْفٌ بَلْ لَعَنَهُمُ اللّٰهُ﴾ "They say, our hearts are impermeably wrapped; not so! Allah has cursed them for their unbelief". [the Quran]

❿ **لَيْتَ:**

It means 'hypothetical or optative', e.g. ﴿يَا لَيْتَنِيْ كُنْتُ تُرَابًا﴾ "O would that I were mere dust". [78/40]

———

اَلْفِعْلُ الْمَاضِيْ
THE VERB – PERFECT TENSE

The Arabic verb has only three forms:

❶ The perfect called *madi* (الْمَاضِيْ). It denotes an action which was completed and finished at the indicated time, and is often referred to the past.

❷ The imperfect called *mudare* (الفِعْلُ الْمُضَارِعُ). It refers to both the present and the future time for an incomplete action that is either in progress or to be completed in the future.

❸ The imperative called *amr* (الْفِعْلُ الأَمْرُ). It implies to an order/desire/wish/supplication.

The Arabic verb is mostly triliteral (الثُّلاَثِيّ الْمُجَرَّدُ), i.e. it is based on roots of three consonants, called radicals. Thus the root meaning of a simple triliteral verb (الفِعْلُ الثُّلاَثِيّ الْمُجَرَّدُ). كَتَبَ *(kataba)* is 'to write/writing', and the literal meaning of كَتَبَ is 'he wrote'. This meaning is given by the three consonants i.e. كَ+تَ+بَ – *ktb*, and it is a past perfect tense, third person masculine singular (abbreviate as III M[1]) مَاضِيْ وَاحِدٌ مُذَكَّرٌ غَائِبٌ. Similarly, نَصَرَ=نَ+صَ+رَ–*nsr*, its root meaning is 'to help/helping' and literally 'he helped', فَتَحَ=فَ+تَ+حَ – *fth* is 'opening' and literally 'he opened'.

To indicate the pattern of a verb, the grammarians use three consonants of the verb فعل *(fa'ala)* 'to do or doing' literally 'he did'. In this the letter 'ف' represents the first radical, the 'ع' represents the second radical and 'ل' the third radical. Thus in the verb كَتَبَ, كَ is in place of فَ radical, called فَاءُ الْكَلِمَةِ , تَ is in place of the middle radical عَ called عَيْنُ الْكَلِمَةِ and بَ is in place of لَ called لامُ الْكَلِمَةِ. Follow the examples below:

	ف ـــــــ ع ـــــــ ل		
	لام الكلمة	عين الكلمة	فاء الكلمة
كَتَبَ 'he wrote'	بَ	تَ	كَ
ضَرَبَ 'he struck'	بَ	رَ	ضَ
نَصَرَ 'he helped'	رَ	صَ	نَ
فَتَحَ 'he opened'	حَ	تَ	فَ
سَمِعَ 'he heard'	عَ	مِ	سَ
كَرُمَ 'he was noble'	مَ	رُ	كَ
حَسِبَ 'he thought'	بَ	سِ	حَ
ضَعُفَ 'he was/became weak'	فَ	عُ	ضَ

In a simple triliteral verb (الفِعْلُ الثُّلاثِيُّ المُجَرَّدُ) the first and the third (last) radicals are always مَفْتُوْحٌ i.e. vowelled with فَتْحَةٌ, but the second or the middle radical is not constant. It may be مَفْتُوْحٌ (vowelled with *fathah* فَتْحَةٌ) or مَكْسُوْرٌ (vowelled with *kasra* كَسْرَةٌ) or مَضْمُوْمٌ (vowelled with *dammah* ضَمَّةٌ). Thus a simple triliteral verb (الثلاثي المجرد) may be symbolized as follows:

❶ فَعَلَ –*fa'ala* (i.e. a-a-a) as نَصَرَ (he helped), كَتَبَ 'he

wrote', فَتَحَ 'he opened', جَلَسَ 'he sat', خَرَجَ 'he went out', دَخَلَ 'he came in or entered'.

❷ فَعِلَ –*fa'ila* (i.e. a-i-a) as سَمِعَ 'he heard', عَلِمَ 'he knew', فَرِحَ 'he became happy/was glad', شَرِبَ 'he drank', وَرِثَ 'he inherited', رَضِيَ 'he was pleased', خَشِيَ 'he was afraid'.

❸ فَعُلَ –*fa'ula* (i.e. a-u-a) as شَرُفَ 'he was/has been honored', قَبُحَ 'he was ugly', حَسُنَ 'he was/became good or beautiful', بَعُدَ 'he was/became far away', عَظُمَ 'he was/became great', نَبُلَ 'he became/was noble', ضَعُفَ 'he became/was weak', كَرُمَ 'he was noble'.

Note that in all the three patterns of triliteral verbs (الثُّلاثِيُّ المُجَرَّدُ) mentioned above, the first and the last radicals remained unchanged. They are always *maftuh* مَفْتُوْحٌ.

Apart from the triliteral (الثلاثي المجرد), four radical verbs called رُبَاعِيْ (quadriliteral) are also in use. However, quadriliteral verbs are less common. The pattern for a four radical verbs is فَعْلَلَ – *fa'lala*, e.g. تَرْجَمَ 'he translated', زَلْزَلَ 'he/it shook', دَحْرَجَ 'he rolled', زَحْزَحَ 'he/it was removed'.

It is a well known fact that a verb (الفِعْلُ) without a subject (الفَاعِلُ) conveys no sense, e.g. 'wrote' in English, conveys no sense unless a personal pronoun/noun is added to it, e.g. 'he wrote', 'I wrote', 'you wrote', 'she wrote', 'we wrote', 'they wrote', 'William wrote', 'Bilal wrote', etc. In Arabic the relevant pronoun is a part of the verb, i.e. it has a built-in pronoun which becomes the subject of the verb,

e.g. in ذَهَبَ 'he went' and ذَهَبَتْ 'she went'; the subject is said to be *'damir mustatir'* ضَمِيْرٌ مُسْتَتِرٌ (hidden pronoun). In this way, to the basic form of *madi* (مَاضِي), suffixes are added to indicate different pronouns.

All simple verbs have three persons, i.e., the first person called مُتَكَلِّمٌ *(mutakallim)*, e.g. كَتَبْتُ 'I wrote', the second person called حَاضِرٌ *(hadir)*, e.g. كَتَبْتَ 'you wrote', and the third person called غَائِبٌ *(ghaib)*, e.g. كَتَبَ 'he wrote', each of which may be masculine gender (مُذَكَّرٌ) or feminine (مُؤَنَّثٌ). Each gender, in turn may be either singular (وَاحِدٌ), dual (تَثْنِيَةٌ) or plural (جَمْعٌ). When a simple verb is conjugated into three persons, two genders and three numbers in the form of a table it is called conjugation (صَرْفٌ); this process is also called *Isnad* (إِسْنَادٌ). In all, there are fourteen categories in a table, and each category is called *sighah* صِيْغَةٌ (form) as explained below;

1. ذَهَبَ – he went: The subject 'he' is a hidden pronoun (ضَمِيْرٌ مُسْتَتَرٌ). This tense (III M[1]) forms the basis, and contains the root letters, called radicals.

2. ذَهَبَا – two (♂) went: It is a masculine dual. The subject is *alif* (ألف)

3. ذَهَبُوْا – they went (♂): The subject is *waw* 'و'. The *alif* after the *waw* is not pronounced *(dahab-u)*.

4. ذَهَبَتْ – She went: The subject is *dhamir mustatir* ضَمِيْرٌ) (مُسْتَتِرٌ. The *ta* 'ت' is the sign of its being feminine.

5. ذَهَبَتَا – two (♀) went: The subject is *alif* denoting dual.

6. ذَهَبْنَ – they went (♀): The subject is the *nun* 'ن' *(dahab-na)*.

7. ذَهَبْتَ – you went (singular ♂): The subject is the *ta* 'ت' *(dahab-ta)*.

8. ذَهَبْتُمَا –you (dual ♂) went: The subject is *tuma* 'تُمَا' *(dahab-tuma).*

9. ذَهَبْتُمْ – you went (plural ♂): The subject is *tum* 'تُمْ' *(daheb-tum)*.

10. ذَهَبْتِ – you went (singular ♀): The subject is *ti* 'تِ' *(daheb-ti)*.

11. ذَهَبْتُمَا – you (dual ♀) went: It is the same as for masculine dual.

12. ذَهَبْتُنَّ – you went (plural ♀): The subject is *tunna* 'تُنَّ' *(daheb-tunna)*.

13. ذَهَبْتُ – I went (singular ♂or♀): The subject is *tu* 'تُ' *(daheb-tu).*

14. ذَهَبْنَا – we went (plural/dual ♂or♀): The subject is *na* 'نَا' *(daheb-na)* and is applicable to both the genders.

For the method of conjugating a trilateral perfect simple verb *Madi Maruf* (المَاضِي الْمَعْرُوْفُ), see Table 8 below:

Table – 8

Conjugation of *Madi Maruf* – الْمَاضِيْ الْمَعْرُوْفُ
(Triliteral Verb)

	SINGULAR	DUAL	PLURAL
3rd Person (♂)	فَعَلَ he did	فَعَلاَ they did	فَعَلُوْا they did
3rd Person (♀)	فَعَلَتْ she did	فَعَلَتَا they did	فَعَلْنَ they did
2nd Person (♂)	فَعَلْتَ you did	فَعَلْتُمَا* you did	فَعَلْتُمْ you did
2nd Person (♀)	فَعَلْتِ you did	فَعَلْتُمَا* you did	فَعَلْتُنَّ you did
1st Person (♂&♀)	فَعَلْتُ I did	فَعَلْنَا# we did	فَعَلْنَا# we did

Note:

(1) *— 2nd Person masc. dual and fem. dual are identical.
#— 1st Person dual ♂♀ and plural ♂♀ are identical.

(2) The second and third person masculine plural of any verb cover any group of men and women even though in a group of 100 women there is only one man, whereas the second and third person feminine plural only cover groups of women exclusively.

A quadrilateral perfect simple verb (الماضي) is conjugated on the same pattern, as shown in Table 9.

Table – 9

Madi Maruf – الْمَاضِيْ الْمَعْرُوْفُ

(Quadriliteral Verb)

	SINGULAR	DUAL	PLURAL
3rd Person (♂)	تَرْجَمَ he translated	تَرْجَمَا they translated	تَرْجَمُوْا they translated
3rd Person (♀)	تَرْجَمَتْ she translated	تَرْجَمَتَا they translated	تَرْجَمْنَ they translated
2nd Person (♂)	تَرْجَمْتَ you translated	تَرْجَمْتُمَا* you translated	تَرْجَمْتُمْ you translated
2nd Person (♀)	تَرْجَمْتِ you translated	تَرْجَمْتُمَا* you translated	تَرْجَمْتُنَّ you translated
1st Person (♂&♀)	تَرْجَمْتُ# I translated	تَرْجَمْنَا# we translated	تَرْجَمْنَا# we translated

Note:

*— the 2nd Person ♂ and ♀ are identical.

#— applicable to both the genders.

❖ ❖ ❖

THE ACTIVE AND PASSIVE FORMS OF MADI

The Active Form is called *Maruf* (مَعْرُوْفٌ - literally 'known') in which the subject (فَاعِلٌ) is known, e.g. خَلَقَ 'He created' or خَلَقَ اللهُ 'Allah created', زَارَ 'he visited', زَارَ زَيْدٌ مَرِيْضاً 'Zaid visited the patient'. In these examples, 'He', 'Allah' and 'Zaid' are subjects of the verbs. The subject may be in the form of ضَمِيْرٌ مُسْتَتِرٌ (hidden pronoun) as 'he' in خَلَقَ and زَارَ, or it may be mentioned as an apparent noun as 'Allah' in خَلَقَ اللهُ and 'Zaid' in زَارَ زَيْدٌ.

The Passive Form is called *Majhul* (مَجْهُوْلٌ literally 'unknown') in which the subject (فَاعِلٌ) is not known. It is formed on the pattern of فُعِلَ 'it was done' by placing a *Dammeh* (ضَمَّةٌ) on the first letter and *kasrah* (كَسْرَةٌ) on the middle letter or on the second last letter in a verb having more than three letters, as exemplified below:

Active Verb (فَعَلَ)	**Passive Verb (فُعِلَ)**
كَتَبَ 'he wrote'	كُتِبَ 'It was written/prescribed'
شَرِبَ 'he drank'	شُرِبَ 'It was drunk'
تَرْجَمَ 'he translated'	تُرْجِمَ 'It was translated'
قَتَلَ 'he killed'	قُتِلَ 'he was killed'
دَخَلَ 'he entered'	دُخِلَ 'he was entered'
نَزَلَ 'he descended'	نُزِلَ 'he/it was descended'
زَلْزَلَ 'it/he shook'	زُلْزِلَ 'he/it was shaken'

قَرَءَ 'he read' قُرِءَ 'it was read'
زَخْرَحَ 'he removed' زُخْرِحَ 'he/it was removed'
أَنْبَأَ 'he informed' أُنْبِأَ 'he was informed'

The passive of the perfect i.e. *Madi Majhul* is formed according to the pattern فُعِلَ and فُعْلِلَ and conjugated in exactly the same manners as the Active of the perfect *Madi Maruf* described in the tables 8 and 9, e.g. قُتِلَ, قُتِلاَ, قُتِلُوْا, قُتِلَتْ, قُتِلَتَا , قُتِلْنَ, قُتِلْتَ, etc.

Negative of Perfect: To render a verb in the *madi* negative the particle مَا *(ma)* is used, e.g. ذَهَبْتُ إِلَى الْجَامِعَةِ 'I went to the University' → مَا ذَهَبْتُ إِلَى الْجَامِعَةِ 'I did not go to the University', مَا خَرَجَ الطُّلاَّبُ مِنَ الْفَصْلِ 'the students did not leave the class', دَخَلَ حَامِدٌ وَلَكِنَّهُ مَا خَرَجَ 'Hamid entered but he did not come out', مَا كُتِبَ الدَّرْسُ 'the lesson was not written'.

All forms (صِيْغَةٌ) of the perfect can be converted into the negative form by prefixing ما. However, a question is to be negated with لاَ *(la)*, e.g. أَكَتَبْتَ الدَّرْسَ يَا بِلاَلُ؟ 'O Bilal! did you write the lesson?' the answer in negative is; لاَ، مَا كَتَبْتُ الدَّرْسَ 'No, I did not write the lesson'. أَ فَهِمْتَ الدَّرْسَ يَا حَامِدُ؟ 'O Hamid! did you understand the lesson?' لاَ، مَا فَهِمْتُهُ 'No, I did not understand it?'.

The Difference between نَعَمْ and بَلَى: نَعَمْ is used in reply to a positive question, and بَلَى is used in reply to a negative question, e.g. أَأَنْتَ طَالِبٌ يَا بِلاَلُ؟ 'O Bilal! are you a student?'

the answer is نَعَمْ، أَنَا طَالِبٌ 'yes, I am a student'. أَلَسْتَ بِمُسْلِمٍ 'are you not a Muslim?' the answer is بَلَى أَنَا مُسْلِمٌ 'Yes/of course, I am a Muslim'.

The Near Perfect (الْمَاضِيْ الْقَرِيْبُ): The particle قد *(qad)* is prefixed to any *sigha* of the perfect tense to give it the meaning of near perfect (المَاضِيْ الْقَرِيْبُ), e.g. قَدْ فَعَلَ (he has done), قَدْ فَعَلاَ (these two ♂ have done), قَدْ فَعَلُوْا (they ♂ have done), etc.

The particle قد or لَقَدْ when prefixed to a *sigha* of the perfect tense it also gives an emphasis and denotes certainty (التَّأْكِيْدُ) to the meaning of the verb, e.g. قَدْ دَخَلَ الْمُدَرِّسُ الْفَصْلَ 'the teacher has already entered the class', قَدْ قَامَةِ الصَّلاَةُ 'the prayer has started/established' ﴿لَقَدْ خَلَقْنَا الإِنْسَانَ فِيْ أَحْسَنِ تَقْوِيْمٍ﴾ "Indeed, we (Allah) created man in the best state/mould". [94/4], قَدْ ذَهَبَ الرَّجُلُ 'certainly the man has gone', ﴿قَدْ أَفْلَحَ الْمُؤْمِنُوْنَ﴾ "successful indeed are the believers". [23/1]

The Distant Perfect (الْمَاضِيْ الْبَعِيْدُ): The word كَانَ is prefixed to the perfect tense in order to change it into the distant perfect, e.g. ذَهَبَ 'he went' → كَانَ ذَهَبَ 'he had gone', أَنَا مَرِيْضٌ 'I am sick' → كُنْتُ مَرِيْضاً أَمْسِ 'I was sick yesterday'.

The word كَانَ is also conjugated to correspond with the *sigha* (form) concerned. The conjugation of كَانَ called فِعْلٌ نَاقِصٌ (incomplete verb) is shown in Table 10 below:

Table – 10

The Distant Perfect – الْمَاضِيْ الْبَعِيْدُ

(كَانَ ‘he was or had’ كَانَ نَظَرَ ‘he had observed’)

	SINGULAR	DUAL	PLURAL
3rd Person (♂)	كَانَ نَظَرَ he had observed	كَانَا نَظَرَا they had observed	كَانُوْا نَظَرُوْا they had observed
3rd Person (♀)	كَانَتْ نَظَرَتْ she had observed	كَانَتَا نَظَرَتَا they had observed	كُنَّ نَظَرْنَ they had observed
2nd Person (♂)	كُنْتَ نَظَرْتَ you had observed	كُنْتُمَا نَظَرْتُمَا you had observed	كُنْتُمْ نَظَرْتُمْ you had observed
2nd Person (♀)	كُنْتِ نَظَرْتِ you had observed	كُنْتُمَا نَظَرْتُمَا you had observed	كُنْتُنَّ نَظَرْتُنَّ you had observed
1st Person (♂&♀)	كُنْتُ نَظَرْتُ I had observed	كُنَّا نَظَرْنَا we had observed	كُنَّا نَظَرْنَا we had observed

الْجُمْلَةُ الْفِعْلِيَّةُ
THE VERBAL SENTENCE

We have already learnt that according to the construction, a sentence is of two kinds;

❶ **The Nominal Sentence (الْجُمْلَةُ الإِسْمِيَّةُ):**

The nominal sentence consists of two parts, a subject and a predicate. The subject is either a noun or a pronoun, and the predicate is a noun, a verb or a sentence. The subject of a nominal sentence is called الْمُبْتَدَاءُ and its predicate is called الْخَبَرُ.

❷ **The Verbal Sentence (الْجُمْلَةُ الْفِعْلِيَّةُ):**

The verbal sentence commences with a verb. The subject of a verbal sentence is called *fa'il* (الْفَاعِلُ), e.g. دَخَلَ زَيْدٌ (Zaid entered). It is a simple verbal sentence wherein دَخَلَ is a verb and زَيْدٌ is the subject (الفَاعِلُ) of the verb. The *fa'il* is always in the nominative case (*marfu* – مَرْفُوْعٌ). The *fa'il* can be a pronoun also, e.g. دَخَلُوْا 'they entered'. The *fa'il*, in this case, is *waw*, دَخَلْتَ 'you entered', the *fa'il* is *ta* and in دَخَلْنَا 'we entered', the *fa'il* is *na* and so on.

Note that in دَخَلَ الطُّلاَّبُ 'the students entered', the verb

دَخَلَ has no *waw* at the end because دَخَلُوْا means 'they entered'; and if we say دَخَلُوْا الطُّلاَّبُ it means 'they the students entered'. This is not correct because there cannot be two *fa'ils* for a verb. But we can say الطُّلاَّبُ دَخَلُوْا which becomes a nominal sentence. Here الطلابُ is the *mubtada* and the sentence دَخلوْا is the *khabar*.

The same rule applies to the third person feminine, e.g. دَخَلَتِ الْبَنَاتُ 'the girls entered' or الْبَنَاتُ دَخَلْنَ. So remember this rule.

	<u>مبتدأ</u>	<u>خبر</u>	<u>مبتدأ</u>	<u>خبر</u>
The nominal sentence:	الطالباتُ	دَخَلْنَ	الطلابُ	دَخَلُوْا

	<u>فعل</u>	<u>فاعل</u>	<u>فعل</u>	<u>فاعل</u>
The verbal sentence:	دَخَلَتِ	الطالباتُ	دَخَلَ	الطلابُ

<u>The Object (الْمَفْعُوْلُ بِهِ):</u>

A verbal sentence may be complete only with a verb and a subject (الْفِعْلُ+الْفَاعِلُ) when the verb is intransitive (لازِمٌ) which does not require a direct object, e.g. ذَهَبَ بِلاَلٌ 'Bilal went', ذَهَبَتِ النِّسَاءُ 'the women went', ضَحِكَ الطِّفْلُ 'the child laughed', جَلَسَ الطُّلاَّبُ 'the students sat down'. But if the verb pertains to the category of transitive form then the verb requires an object to convey complete sense of the verbal sentence. So in this case, the normal sequence of a verbal sentence is, verb + subject + object (فِعْلٌ+ فَاعِلٌ + مَفْعُوْلٌ).

Examples:

	مفعول (object)	فاعل (subject)	فعل (verb)
Allah created the human being.	الإِنْسَانَ	اللّٰهُ	خَلَقَ
“Allah sets forth the parable”.	مَثَلاً	اللّٰهُ	ضَرَبَ
“And David slew Goliath”.	جَالُوْتَ	دَاوُوْدُ	وَقَتَلَ
“They (both) found there a wall”	فِيْهَا جِدَارًا	(هُمَا)	وَجَدَا
“They (both) met a young man”.	غُلَامًا	(هُمَا)	لَقِيَا
“They bewitched the eyes of the people”.	أَعْيُنَ النَّاسِ	(هُمْ)	سَحَرُوْا
“He (Allah) created man”.	الإِنْسَانَ	(هُوَ)	خَلَقَ
“Indeed lost are those who have killed their children”.	أَوْلَادَهُمْ	الَّذِيْنَ قَتَلُوْا	قَدْخَسِرَ
“And Soleman inherited David”.	دَاوُوْدَ	سُلَيْمَانُ	وَوَرِثَ
The child broke the pen.	القَلَمَ	الطِّفْلُ	كَسَرَ
The boy asked his mother.	أُمَّهُ	الْوَلَدُ	سَأَلَ

Note that the *fa'il* (subject) is in nominative case (مَرْفُوْعٌ) and the *maful* (object) is in accusative case (مَنْصُوْبٌ). Also note that in the last example the *maful bihi* (مَفْعُوْلٌ بِهِ) is *umm* (أُمَّ), and so it takes the a-ending, and the pronoun *hu* ‘ـه’ is not part of it *(umma-hu)*. Here are some more examples of this kind:

– رَأَيْتُ فَرَسَكَ ‘I saw your horse’ (فَرَسَ+كَ). Here رَأَيْتُ is verb + subject ‘I saw’ and فَرَسَ is the object (مفعول) and كَ is a possessive pronoun (ضَمِيْرٌ) ‘your horse’ which is a relative phrase (مُضَافٌ/ مُضَافٌ إِلَيْهِ).

- قَرَاءَ الطَّالِبُ كِتَابَهُ 'the student read his book' (كِتَابَ+هُ). Also remember that the *maful bihi* (مَفْعُوْلٌ بِهِ) can be a pronoun, e.g. لَقَيْتُ حَامِداً وَسَأَلْتُهُ 'I met Hamid and asked him', here لَقَيْتُ is verb+ subject and حَامِداً is the object, and in the second sentence سَأَلْتُ is verb+ subject and the pronoun 'هُ' is the object.

The *nun* (نُوْنٌ) of *tanwin* is followed by a *kasra* (كَسْرَةٌ) if the next word commences with *hamzat al-wasl* (هَمْزَةُ الْوَصْلْ), e.g. شَرِبَ حَامِدٌ الْمَاءَ is read as شَرِبَ حِامِدُنِ الْمَاءَ *(shariba Hamid-u-nil-maa)*. Here if *kasra* is not added it becomes difficult to pronounce the letter combinational. This is called اِلْتَقَاءُ الساكِنَيْنِ (combination of two vowelless letters). Whenever such a combination occurs, it is removed by inserting *kasrah* between them. Here are some more examples;

- سَأَلَ بلاَلٌ اِبْنَهُ is read as, *sa'ala Bilal-u-n-i-bna-hu* سَأَلَ بلاَلُنِ اِبْنَهُ.
- سَمِعَ زَيْدٌ الأَذَانَ is read as, *sami-a Zaid-u-n-i-ladhan* سَمِعَ زَيْدُنِ الأَذَانَ.

The سَاكِنٌ (vowelless) word is also changed by a *kasra* if the next word commences with *al* (ال), e.g. ذَهَبَتْ الْبَنَاتُ 'the girls went' becomes ذَهَبَتِ الْبَنَاتُ.

As stated earlier, the usual sequence of a verbal sentence is فعل (verb) + فاعل (subject) + مفعول (object), e.g. نَصَرَ اللهُ الْعَبْدَ 'Allah has helped the slave'. Similarly رَأَيْتُهُ 'I saw him'.

The subject (فَاعِلٌ) in its original form is always in the nominative case (رَفْعٌ) and the object (مَفْعُوْلٌ) is in the accusative case (نَصْبٌ). However, this sequence is altered when the subject or the object needs emphasis or it is to be focused. Such changes can be as follows:

- Sometimes the object follows the verb in the form of a pronoun and the subject comes after the object, e.g. ﴿قَالُوْا لَئِنْ أَكَلَهُ الذِّئْبُ﴾ "they said: if a wolf devours him (Yaqub υ)" [12/14]. In this verse, أَكَلَ is a verb (الفِعْلُ), 'هُ' is the object (المَفْعُوْلُ) which followed the verb in the form of an attached pronoun and الذِّئْبُ is the subject (الفَاعِلُ) which has followed the object (مَفْعُوْلٌ بِهِ). So, here the sequence is: verb+object+subject and the stress is on the object 'هـ' (referring to Yaqub υ).

- Another example: ﴿إِذْ حَضَرَ يَعْقُوْبَ الْمَوْتُ﴾ "When death approached Yaqub (υ)" [2/133]. The sequence in this verse is: verb (فعل) + object (مفعول) + subject (فاعل). In this verse the object followed the verb in the form of a proper noun العَلَمُ, and the subject came afterwards. Here again the stress is on the object i.e. Yaqub (υ).

- Sometimes the object precedes both the verb and the subject, e.g. إِيَّاكَ نَعْبُدُ "You (alone) we worship" [the Quran] (إِيَّاكَ is the object and نَعْبُدُ is verb + subject). In this verse also the stress and focus is on the 'object' that we worship no other but Thee (Allah) and Thee alone. Similarly, وَإِيَّاكَ نَسْتَعِيْنُ "and You (Allah alone) we ask for help (for each and everything)". [the Quran].

Ordinarily, the usual sentence would be نَعْبُدُكَ 'we worship Thee (Allah)' and وَنَسْتَعِيْنُكَ 'and we ask for Thy (Allah's) help'.

The difference between the verbal and the nominal sentences is that the verbal sentence relates to an act or event whereas the nominal sentence gives a description of a person or a thing, and it brings the subject (المبتدأ) into focus, and often lays emphasis on the subject. A verbal sentence can be changed into a nominal one, e.g.

خَلَقَ اللّٰهُ الْكَوْنَ 'Allah created the universe'. This is a verbal sentence narrating a simple fact. However, if the emphasis is to be laid on the subject that no one else but Allah alone has created the universe, then a nominal sentence is used, e.g.

اَللّٰهُ خَلَقَ الْكَوْنَ 'literally, 'Allah, He created the Universe'. More examples of the verbal sentence and nominal sentence are given below for comparison.

– جَلَسَ الْوَلَدَانِ أَمَامَ الْمُعَلِّمِ 'the two boys sat before the teacher'
الْوَلَدَانِ جَلَسَا أَمَامَ الْمُعَلِّمِ
– نَصَرَ الْمُسْلِمُوْنَ إِخْوَانَهُمْ 'the Muslims helped their brothers'
الْمُسْلِمُوْنَ نَصَرُوْا إِخْوَانَهُمْ
– شَرِبَ الأَوْلاَدُ اللَّبَنَ 'the boys drank the milk'
الأَوْلاَدُ شَرِبُوْا اللَّبَنَ
– أَكَلَ الْمُسَافِرُوْنَ الطَّعَامَ 'the travelers ate the food'
الْمُسَافِرُوْنَ أَكَلُوْا الطَّعَامَ

– رَجعَتِ الْبِنْتَان مِنَ المَدْرَسَةِ ‘the two girls returned from the school’
اَلْبِنْتَانِ رَجعَتَا مِنَ الْمَدْرَسَةِ

– طَلَبَ الْمُدِيْرُ الطُّلاَّبَ
الْمُدِيْرُ طَلَبَ الطُّلاَّبَ ‘the Principal called the students’

– كَتَبْتُ رِسَالَةً إِلَى أَخِيْ
أَنَا كَتَبْتُ رِسَالَةً إِلَى أَخِيْ ‘I wrote a letter to my brother’

– هَلْ ضَرَبْتَ حَامِداً
هَلْ أَنْتَ ضَرَبْتَ حَامِداً ‘Did you beat Hamid’

– رَجَعَ الطُّلاَّبُ إِلَى الْمَدْرَسَةِ بَعْدَ الْعُطَلاَتِ
الطُّلاَّبُ رَجَعُوْا إِلَى الْمَدْرَسَةِ بَعْدَ الْعُطَلاَتِ ‘the students returned to the school after the vacation’

– سَمِعَ النَّاسُ كَلاَمَ الْخَطِيْب
النَّاسُ سَمِعُوْا كَلاَمَ الْخَطِيْب ‘the people listened to the speaker’s address’

—

اَلْفِعْلُ الْمُضَارِعُ
THE IMPERFECT TENSE

The Arabic verb has only three forms. These are:

❶ The Past Tense which is called the *madi* (الْمَاضِي).

❷ The Present-Future Tense, which is called the *mudare* (الْمُضَارِع).

❸ The Imperative, which is called the *amr* (الأَمْر).

We have already learnt about the *madi*. In this lesson we shall learn the *mudare* (الْمُضَارِع), and the *amr* (الأَمْر) will be learnt later.

The *mudare* is an imperfect verb which denotes an action which is still incomplete or was incomplete at the stated or implied time. It includes both the present and the future tenses, e.g. يَكْتُبُ may mean any of the following; 'he writes, he is writing or he will write'. The *mudare* also has Active (الْمُضَارِع المَعْرُوْفُ) and Passive forms (الْمُضَارِعُ الْمَجْهُوْل).

المضارع المعروف is derived from the trilateral verb (الْمَاضِيْ الْمَعْرُوْفُ مُجَرَّدْ) by the following methods:

❶ For the *mudare* one of the four indicative letters, called عَلاَمَاتُ الْمُضَارِعِ, is prefixed with *fathah* to the simple verb الْمَاضِيْ. These indicators are ي.ت.ا.ن (يتان).

❷ The first letter (radical fa) of all the forms (صِيْغَةٌ) is made *sakin*, e.g. the *madi* كَتَبَ means 'he wrote' and the radical *fa* in this verb is كَ which is to become كْ *(sakin)*.

❸ The last radical i.e. radical *lam* is to be given a *dammah*. In this example, the radical *lam* is بَ, which is to become بُ.

❹ As for the middle radical (عَيْنُ الْكَلِمَةِ) the vowel can be *fath* (فَتْحٌ), *kasrah* (كَسْرَةٌ) or *dammah* (ضَمَّةٌ). As a general rule if the middle radical of the *madi* has *kasrah*, its corresponding middle letter عَيْنُ الْكَلِمَةِ of *mudare* is with *fath* (فَتْحٌ), e.g.

– The *mudare* of شَرِبَ 'he drank' is يَشْرَبُ 'he drinks, he is drinking or he will drink', عَلِمَ → يَعْلَمُ, and سَمِعَ → يَسْمَعُ, and فَرِحَ → يَفْرَحُ. However, حَسِبَ is an exception; its *mudare* is يَحْسِبُ. This exceptional pattern is rarely used.

If the middle letter in the *madi* has *dammah* on it, the corresponding middle radical in the *mudare* is also with *dammah*, e.g. ضَعُفَ → يَضْعُفُ 'he becomes weak/old or he will become weak/old', كَرُمَ → يَكْرُمُ and بَعُدَ → يَبْعُدُ and حَسُنَ → يَحْسُنُ. But if the second radical in the *madi* has *fath* then the corresponding عين الكلمة in the *mudare* may be *fatha*, *kasrah* or *dammah*. There is no definite pattern to determine this vowel. It comes through practice or with consultation of dictionary, e.g. فَتَحَ → يَفْتَحَ and ضَرَبَ → يَضْرِبُ and نَصَرَ → يَنْصُرُ.

To sum up; if the middle letter of the perfect has *dammah* the middle letter of the imperfect is likewise. If the middle letter of the perfect has a *kasrah* then the middle radical of the imperfect is *fathah*. However, حَسِبَ is an exception; its imperfect is يَحْسِبُ. But if the middle letter of the perfect has a *fathah* then vowel of the middle radical of the imperfect can only be determined through practice or by consulting dictionary.

As for the indicatives of imperfect (عَلاَمَاتُ الْمُضَارِع) – (ي.ت.ا.ن these are prefixed as follows:

❶ 'يَ' is prefixed to the third person form of imperfect tense (مُضَارِع غَائِب), e.g. يَكْتُبُ 'he writes, he is writing or he will write'.

❷ 'تَ' precedes the second person form of imperfect tense (مُضَارِع حَاضِر), e.g. تَكْتُبُ 'you write, you are writing or you will write'.

❸ 'اَ'precedes the first person singular form of the imperfect tense (مُضَارِع وَاحِد متكلم), e.g. أَكْتُبُ 'I write, I am writing or I shall write'.

❹ 'نَ' precedes the first person plural form of the imperfect tense (مضارع جمع متكلم), e.g. نَكْتُبُ 'we write, we are writing or we shall write'.

The pattern of dual and plural form of imperfect is as follows:

❶ For the dual اَنِ is added to the imperfect singular (مُضَارِع واحد, e.g. the dual of يَكْتُبُ is يَكْتُبَانِ 'the two ♂ write/are writing/will write). The 'ن' at the end is called نُوْن إِعْرَابي.

❷ For the plural, وْنَ is added to imperfect singular ♂, e.g. the plural of يَكْتُبُ is يَكْتُبُوْنَ 'they ♂ write/are writing/will write'. The 'نَ' at the end is called نُوْن إِعْرَابي.

❸ For the second person feminine singular ينَ is added to the second person imperfect masculine singular, e.g. تَكْتُبُ 'you ♂ write/are writing/will write' to تَكْتُبِيْنَ 'you ♀ singular write/are writing/will write'. The 'نَ' at the end is called نون إعرابي.

❹ For the second and third person feminine plural 'نَ' is added at the end, e.g. يَكْتُبْنَ 'they ♀ write/are writing/will write', and تَكْتُبْنَ 'you ♀ plural write/are writing/will write'. The 'نَ' in both the cases is called نُوْنُ نِسْوَةٍ (feminine noon) or نُوْنُ ضَمِيْرٍ (pronoun noon).

For the method of conjugating *mudare maruf,* see Tables 11 and 12 below:

Table – 11

Basic form of Conjugating *Mudare Maruf* (مضارع معروف)

	SINGULAR	DUAL	PLURAL
3rd Person (♂)	يَ.فْ.عَِ ُ.لُ	يَ.فْ.عَِ ُ.لَ.انِ	يَ.فْ.عَِ ُ.لُ.وْنَ
3rd Person (♀)	تَ.فْ.عَِ ُ.لُ*	تَ.فْ.عَِ ُ.لَ.انِ	يَ.فْ.عَِ ُ.لْ.نَ

2nd Person (♂)	تَ.فْ.عَُِ.لُ*	تَ.فْ.عَُِ.لَ.انِ	تَ.فْ.عَُِ.لُ.وْنَ
2nd Person (♀)	تَ.فْ.عَُِ.لِ.يْنَ	تَ.فْ.عَُِ.لَ.انِ	تَ.فْ.عَُِ.لْ.نَ
1st Person (♂&♀)	أَ.فْ.عَُِ.لُ	نَ.فْ.عَُِ.لُ#	نَ.فْ.عَُِ.لُ#

Note:

*— they are identical.

#— they are identical.

ن — the seven underlined *noon* are نُوْن إِعْرَابِي.

ن — the two double underlined *noon* are نُوْنُ نِسْوَةٍ or نُوْنُ ضَمِيْرٍ. (In certain conditions نون إعرابي is dropped while نون نسوة always stays. This you will learn later).

Table – 12

Conjugation of *Mudare Maruf* – مضارع معروف

(to help – نَصَرَ يَنْصُرُ)

	SINGULAR	DUAL	PLURAL
3rd Person (♂)	يَنْصُرُ He helps	يَنْصُرَانِ they help	يَنْصُرُوْنَ they help
3rd Person (♀)	تَنْصُرُ She helps	تَنْصُرَانِ they help	يَنْصُرْنَ they help
2nd Person (♂)	تَنْصُرُ you help	تَنْصُرَانِ you help	تَنْصُرُوْنَ you help
2nd Person (♀)	تَنْصُرِيْنَ you help	تَنْصُرَانِ you help	تَنْصُرْنَ you help
1st Person (♂&♀)	أَنْصُرُ I help	نَنْصُرُ we help	نَنْصُرُ We help

Note:

Remember that the middle radical عين الكلمة maintains it vowel mark in all the forms, e.g. in ينصُر the 'صُ' (عين الكلمة) has *dammah* and it stays as such in all the form (*sighas*). In سَمِعَ → يَسْمَعُ the middle radical 'مَ' is with فتَحَ which holds its mark in all the forms. And in ضَرَبَ → يَضْرِبُ the middle radical is 'رِ' which maintains its *jarr* mark in all the forms of conjugation.

Exercise:

Conjugate the following verbs:

كَتَبَ → يَكْتُبُ root meaning: 'to write'

ذَهَبَ → يَذْهَبُ 'to go'

ضَرَبَ → يَضْرِبُ 'to strike'

فَتَحَ → يَفْتَحُ 'to open'

❖ ❖ ❖

أبواب الفعل الثلاثي المجرد
SIX GROUPS OF TRILITERAL VERBS

According to the vowel of the second radical, verbs are classified in six groups. Each of these groups is called *bab* (gateway) in Arabic, and its plural is *abwab* – **الأَبْوَابُ** (gateways). These groups are as follows:

❶ a-a group: **فَتَحَ → يَفْتَحُ** referred to in Arabic dictionary as '**ف**' or '_َ' *fathah* (**فَتْحَةٌ**). Any verb indicating '**ف**' or '_َ' in front of it indicates that the verb belongs to the category of **فَتَحَ → يَفْتَحُ** or its second radical is with fath '_َ', e.g. (_َ)(**ف**) **ذَهَبَ** means that its *mudare* is **يَذْهَبُ**, i.e. the second radical is **مَفْتُوْحٌ**.

❷ a-i group: **ضَرَبَ → يَضْرِبُ**, referred to as '**ض**' or '_ِ', e.g. '**ض**' or '_ِ' **جَلَسَ** means **جَلَسَ → يَجْلِسُ**.

❸ i-a group: **سَمِعَ → يَسْمَعُ**, referred to as '**س**' or '_َ', e.g. '**س**' or '_َ' **فَهِمَ** means the *mudare* of **فَهِمَ** is from *bab* (**باب**) **سَمِعَ → يَسْمَعُ**, i.e. **فَهِمَ → يَفْهَمُ**.

❹ a-u group: **نَصَرَ → يَنْصُرُ**, referred to as '**ن**' or '_ُ', e.g. **سَجَدَ** with '**ن**' or '_ُ' in front of it in a dictionary means that the *mudare* of **سَجَدَ** is **يَسْجُدُ**.

❺ u-u group: **كَرُمَ → يَكْرُمُ**, referred to as '**ك**' or '_ُ', e.g. **قَرُبَ** 'to approach, come near' with '**ك**' or '_ُ' indicates that the *mudare* of **قَرُبَ** is **يَقْرُبُ**.

❻ i-i group: حَسِبَ → يَحْسِبُ is referred to as 'ح' or '–ِ', e.g. وَرِثَ with 'ح' or '–ِ' indicates that the *mudare* of وَرِثَ is يَرِثُ 'to inherit'.

Note: That the verbs related to the first four groups are commonly used, the fifth group كَرُمَ → يَكْرُمُ is less common, and the sixth group حَسِبَ → يَحْسِبُ is rarely used.

Imperfect Passive (مُضَارِع مَجْهُوْل): It is made on the pattern of يُفْعَلُ – 'yufalu', e.g.

Active Verb	Passive Verb
يَسْمَعُ 'he hears'	يُسْمَعُ 'he is heard'
يَقْتُلُ 'he kills'	يُقْتَلُ 'he is killed'
يَفْتَحُ 'he/it opens'	يُفْتَحُ 'it is opened'
يَقْرَأُ 'he reads'	يُقْرَأُ 'it is read'
يَقْبَلُ 'he accepts'	يُقْبَلُ 'he/it is accepted'
يَزُوْرُ 'he visits'	يُزَارُ 'it is visited'

Negative of the Imperfect: The negative particle used with the *mudare* is '**لا**', e.g.

– لا أَفْهَمُ الدَّرْسَ 'I don't understand the lesson'.
– لا يَشْرَبُ الْقَهْوَةَ 'he doesn't drink coffee'.
– لا يَذْهَبُوْنَ إِلَى السُّوْقِ 'they don't go to the market'.

***Mudare*–the Present/Future Tense:** As explained earlier that the imperfect المضارع denotes both the present and the future tenses, e.g. يَذْهَبُ can mean 'he goes' or 'he will go'. However, if the meaning is required to be confined to the

present or the future tense only then the following change is effected:

– For confining the meaning of *mudare* to the present tense only 'لَ' is prefixed to it, e.g. لَيَذْهَبُ means 'he goes', لَيَفْعَلُ means 'he does', لَيَشْرَبُ مَاءً means 'he drinks water'.

– For confining the meaning of *mudare* to the future tense only 'سَ' or 'سَوْفَ' is prefixed to *mudare*. 'س' is prefixed for near future and سَوف is prefixed for distant future. However, the term 'near' or 'distant' future is not added in translation for both the terms pertain to the future tense, e.g. يَعْلَمُ 'he knows or will know' سَيَعْلَمُ or سَوْفَ يَعْلَمُ means 'he will know', يَكْتُبُ 'he writes or will write' → سَيَكْتُبُ or سَوْفَ يَكْتُبُ means 'he will write', سَيَقُوْلُ means 'he will say' and سَوْفَ تَعْلَمُوْنَ means ''you (plural) will know.

❖ ❖ ❖

حَالَةُ الْفِعْل
MOODS OF VERB

It has been mentioned earlier that Arabic verbs have three forms i.e. the *madi*, the *mudare* and the *amr*. The *madi* and the *amr* are *mabni* (مَبْنِي), hence they do not undergo any change. But the *mudare* is *murab* (مُعْرَبٌ), and it undergoes changes to indicate its functions in the sentences. Just as the noun has three cases i.e. *marfu* (nominative), *mansub* (accusative) and *majrur* (genitive), the *mudare* also has three case endings, which are called 'moods' in English. These are *marfu*, *mansub* and *majzum 'jussive'* (vowelless or *sakun*). However, the *mudare* is *mabni* to the pronoun of second and third person feminine plural. Remember that the noun never has جَزْم 'ـْ' and the verb never has جَرّ 'ـِ' as its case-ending.

The following particles are some of the important نَاصِبَةُ الْمُضَارِعُ *(nasibatul mudare)*, which change the mood and application of a *mudare*:

❶ <u>*Mudare* with لَنْ *(lan)*</u>: When *lan* (لَنْ) is prefixed to a *mudare* it brings about the following four changes in the meaning and structure of the مُضَارِع:

① It changes its meaning into the negative form with emphasis, i.e. instead of no/not, it becomes 'never'.

② The meaning of the مضارع changes into futuristic tense, e.g. لَنْ يَضْرِبَ 'he will never strike', لَنْ أَشْرَبَ الْخَمْرَ 'I shall never drink wine', لَنْ تُؤْمِنَ 'you will never believe', ﴿لَنْ نَصْبِرَ عَلَى طَعَامٍ وَاحِدٍ﴾ "we shall never endure one kind of food". [2/61]

③ It brings *fathah* 'َ' on the last consonant of مضارع, i.e. makes it *mansub* (مَنْصُوْبٌ), e.g. يَضْرِبُ → لَنْ يَضْرِبَ and تُؤْمِنُ → لَنْ تُؤْمِنَ and أَشْرَبُ → لَنْ أَشْرَبَ. *Lan* is called نَاصِبَةُ الْمُضَارِعِ. All particles of ناصبة المضارع change the imperfect into accusative case.

④ The *nun* of *Irab* is removed/elided in all the cases of نَاصِبَةُ الْمُضَارِعِ, e.g. يُؤْمِنُوْنَ → لَنْ يُؤْمِنُوْا and يَذْهَبُوْنَ → لَنْ يَذْهَبُوْا and تَصْبِرُوْنَ → لَنْ تَصْبِرُوْا.

For the *noon irabi* (نُوْن إِعْرَابِي) refer back to the note at the end of Table 11.

For conjugation of مضارع with لَنْ see Table 13 below. The *mudare* with other particles of نَاصِبَةٌ also follow the same pattern.

Table – 13

Conjugation of *Mudare* with لَنْ

	SINGULAR	DUAL	PLURAL
3rd Person (♂)	لَنْ يَنْصُرَ	لَنْ يَنْصُرَا*	لَنْ يَنْصُرُوْا*
3rd Person (♀)	لَنْ تَنْصُرَ	لَنْ تَنْصُرَا*	لَنْ يَنْصُرْنَ

2nd Person (♂)	لَنْ تَنْصُرَ	لَنْ تَنْصُرَا*	لَنْ تَنْصُرُوْا*
2nd Person (♀)	لَنْ تَنْصُرِيْ*	لَنْ تَنْصُرَا	لَنْ تَنْصُرْنَ
1st Person (♂&♀)	لَنْ أَنْصُرَ	لَنْ نَنْصُرَ	لَنْ نَنْصُرَ

Note:

*— In these forms the sign of the verb being *marfu* is the presence of the *nun* and that of being *mansub* is the omission of this *nun*.

❷ *Mudare* with ان *(an)*: It means 'that', e.g. ﴿أُمِرْتُ أَنْ أَعْبُدَ اللّٰهَ﴾ "I have been ordered that I worship Allah". [13/36], مَاذَا تُرِيْدُ أَنْ تَشْرَبَ 'what do you want to drink?', نُرِيْدُ أَنْ نَجْلِسَ هُنَا 'we want to sit here' literally, 'we want that we sit here'.

❸ *Mudare* with أَلاَّ *(alla)*: أَلاَّ, (made up of أَنْ+لاَ). It means 'may not/shall not/lest/etc.', e.g. ﴿وَإِنْ خِفْتُمْ أَلاَّ تُقْسِطُوْا فِي الْيَتَامَى فَانْكِحُوْا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلاَثَ وَرُبَعَ، فَإِنْ خِفْتُمْ أَلاَّ تَعْدِلُوْا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَى أَلاَّ تَعُوْلُوْا﴾ "And if you fear that you shall not be able to deal justly with the orphan girls then marry (other). Women of your choice, two or three or four; but if you fear that you shall not be able to deal justly (with them), then only one or (slaves) that your right hands possess. That will be more suitable to prevent you from doing injustice". [4/3], ﴿حَقِيْقٌ عَلَى أَنْ لاَ أَقُوْلَ عَلَى اللّٰهِ إِلاَّ الْحَقَّ﴾

"proper it is for me that I say nothing concerning Allah but the truth". [7/105].

❹ *Mudare* with 'لِ': لاَمُ التَعْلِيْلُ. It means 'so that, in order to/ that', e.g. أَدْرُسُ اللُّغَةَ الْعَرَبِيَةَ لِأَفْهَمَ الْقُرْآنَ - لاَ أَفْهَمَ ← أَفْهَمُ 'I study Arabic in order to understand Quran', خَلَقَنَا اللّٰهُ تَعَالَى لِنَعْبُدَهُ 'Allah has created us so that we may worship Him'.

❺ *Mudare* with كَيْ: It has the same meaning as 'لِ' i.e. 'so that, in order to', e.g. ذَهَبْتُ إِلَى الْمَسْجِدِ كَيْ أَعْبُدَ اللّٰهَ 'I went to the mosque in order to worship Allah'.

❻ *Mudare* with إذاً: It means 'then', e.g. اِجْتَهِدْ إِذاً تَنْجَحَ 'work hard then you will succeed'.

❼ *Mudare* with حَتَّى: It means 'until', e.g. اِجْلِسْ هُنَا حَتَّى أَرْجِعَ 'you sit here till I return', another example; ﴿حَتَّى يَمِيْزَ الْخَبِيْثَ مِنَ الطِّيِّبِ﴾ "until He distinguishes the wicked from the good" [3/179], another example from the Quran ﴿حَتَّى يَلِجَ الْجَمَلُ فِيْ سَمِّ الْخِيَاطِ﴾ "until the camel goes through the eye of the needle (which is impossible)" [7/40].

The Jussive Mood of the Mudare (الْمُضَارِعِ الْمَجْزُوْمُ): There are certain particles, called جَازِمَةُ الْمُضَارِعِ which when prefixed to a *mudare* they change the final radical of *mudare* from *dammah* to *Sukun*, i.e. make the *mudare* vowelless; otherwise, the pattern of conjugation remains the same as for نَاصِبَةُ الْمُضَارِعُ. Some of the important جَازِمَةُ الْمُضَارِعُ are:

❶ <u>لَمْ *(lam)*</u>: When *lam* is prefixed to a *mudare* it brings the following changes:

① The meaning of *mudare* is changed into a negative past tense form with emphasis. لَمْ and لاَ are the most common particles of the negative command.

② The *mudare marfu* (مُضَارِع مَرْفُوْعٌ) becomes *mudare majzum* (مُضَارِع مَجْزُوْمٌ), i.e. the *dammah* at the end of *mudare* is replaced by a *jazm* (جَزْمٌ) which makes it *sakin*.

③ The *nun Irabi* (نُوْن إِعْرَابِيْ) is removed or elided from the مضارع, examples:

- لاَ يَذْهَبُ 'he does not go' → لَمْ يَذْهَبْ 'he did not go or he never went'.
- هَلْ كَتَبْتَ عَلَى السَّبُوْرَةِ يَا زَيْدُ؟ 'Did you write on the board, O Zaid?' لَمْ أَكْتُبْ 'I did not write'. A simple answer to this question may be مَا كَتَبْتُ 'I did not write' but لَمْ أَكْتُبْ is an emphatic answer.
- لا يُؤْمِنُوْنَ 'they do not believe' → لَمْ يُؤْمِنُوْا 'they did not believe'.
- لا يَشْرَبُوْنَ الْقَهْوَةَ 'they do not/will not drink coffee' → لَمْ يَشْرَبُوا الْقَهْوَةَ 'they did not drink coffee'.
- ﴿لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا﴾ "We have given that name to none before (him)". [19/7]

For conjugation of مُضَارِع with لَمْ see Table 14.

Table – 14

Mudare with لَمْ

	SINGULAR	DUAL	PLURAL
3rd Person (♂)	لَمْ يَضْرِبْ	لَمْ يَضْرِبَا	لَمْ يَضْرِبُوْا
3rd Person (♀)	لَمْ تَضْرِبْ*	لَمْ تَضْرِبَا°	لَمْ يَضْرِبْنَ#
2nd Person (♂)	لَمْ تَضْرِبْ*	لَمْ تَضْرِبَا°	لَمْ تَضْرِبُوْا
2nd Person (♀)	لَمْ تَضْرِبِيْ	لَمْ تَضْرِبَا°	لَمْ تَضْرِبْنَ#
1st Person (♂&♀)	لَمْ أَضْرِبْ	لَمْ نَضْرِبْ	لَمْ نَضْرِبْ

Note:

*— They are always the same.

°— These are always the same.

#— نُوْنُ النِسْوَةِ or نُوْن ضَمِيْر stays without change in all the conditions and all the seven *nun Irabi* are elided.

❷ لَماَّ 'Not yet':, e.g. لَمَّا يَذْهَبْ إِلَى الْجَامِعَةِ 'he has not yet gone to the university', ﴿وَلَمَّا يَدْخُلْ الْإِيْمَانُ فِيْ قُلُوْبِكُمْ﴾ "and faith has not yet entered your hearts". [49/14], لَمَّا يَصِلْ الْقِطَارُ 'the train has not yet arrived'.

Note: A *sakin* (vowelless) letter is changed to *kasra* when followed by a definite article 'ال', as in لَمَّا يَدْخُلِ الْإِيْمَانُ and لَماَّ يَصِلِ الْقِطَارُ.

❸ لاَ 'do not': لا means 'do not' i.e. with prohibition, e.g. لاَ تَجْلِسْ هُنَا 'do not sit here', لا تَكْذِبْ أَبَداً 'do not ever tell lie', لا تَشْرَبُوْا الْخَمْرَ 'do not drink wine', ﴿لاَ تَدْخُلُوْا مِنْ بَابٍ وَاحِدٍ﴾ "do not enter by one gate". [the Quran]

❹ لاَمُ الأَمْرِ – لِ: *Lam* of command means 'should/ought to', e.g. لِيَجْلِسْ كُلُّ طَالِبٍ فِيْ الْفَصْلِ سَاكِتاً 'every student should sit in the class quietly), ﴿وَلْتَنْظُرْ نَفْسٌ مَا قَدَّمَتْ لِغَدٍ﴾ "and let every person look to what he has sent forth for the morrow". [59/18]

Note: لام الأمر becomes *sakin* when joined with an other consonant as in the case وَلْتَنْظُرْ نَفْسٌ → لِتَنْظُرْ نَفْسٌ another examples: فَلْيَخْرُجْ كُلُّ وَاحِدٍ مِنَ الْغُرْفَةِ → لِيَخْرُجْ 'so let everyone leave the room, or everyone should leave the room'.

❺ In addition there are a number of 'conditional particles' (حُرُوْفُ الشُّرُوْطِ) which make the *mudare majzum*. In a conditional sentence, both the حَرْفُ الشَّرْطِ and جَزَاءُ الشَّرْطِ or جَوَابُ الشَّرْطِ (answer of the condition) are *majzum*. Some of the conditional particles are mentioned below:

① إِنْ (if), e.g. إِنْ تَذْهَبْ أَذْهَبْ 'if you go I will go', إِنْ تَشْرَبْ عَصِيْر أَشْرَبْ 'if you drink juice I will drink'. For emphasis, لِ is also prefixed to إِن, e.g. ﴿لَئِنْ شَكَرْتُمْ لأَزِيْدَنَّكُمْ﴾ "If you give thanks (by accepting Faith and worshiping none but Allah) I will give you more (of my blessing)". [14/7]

② مَنْ (who, whom, whoever), e.g. مَنْ يَجْتَهِدْ يَنْجَحْ 'whoever works hard/struggles succeeds', ﴿مَنْ يَعْمَلْ سُوْءاً يُجْزَ بِهِ﴾ "whosoever works evil, will have the recompense thereof". [4/123], مَنْ يَكْسَلْ يَنْدَمْ 'he who turns lazy will regret'.

③ ما (whatever), e.g. مَا تَفْعَلْ أَفْعَلْ 'whatever you do I will do'.

④ أَيْنَ or أَيْنَمَا (where, wherever), e.g. أَيْنَ تَذْهَبْ أَذْهَبْ 'where you go I go', ﴿أَيْنَمَا تَكُوْنُوْا يُدْرِكْكُمُ الْمَوْتُ﴾ "wherever you maybe, death will overtake you". [4/78]

<u>The Energetic Mood of المضارع with 'نْ' and 'نَّ' at the End:</u>

The energetic *nun*, called نُوْنُ التَّوْكِيْدِ (the *nun* of emphasis) is of two kinds:

❶ One with a single *nun*, e.g. أَكْتُبَنْ 'I will write'. This is called نُوْنُ التَّوْكِيْدِ الْخَفِيْفَةُ (light *nun* of emphasis). This is less frequently used than *nun thaqilah* (نَّ).

❷ One with a double *nun*, e.g. أَكْتُبَنَّ 'I will definitely write'. This is called نُوْنُ التَّوْكِيْدِ الثَّقِيْلَةُ (weighty *nun* of emphasis). This *nun* signifies emphasis and convert the *mudare* into the future tense only. It is used only with the *mudare* and the *amr*, not with the *madi*. This *nun* is suffixed to the *mudare marfu* as follows:

① In the four forms يَكْتُبُ, تَكْتُبُ, أَكْتُبُ, نَكْتُبُ the final *dammah* is replaced with a *fathah*. So يَكْتُبُ becomes يَكْتُبَنَّ *(yaktub-a-nna)*. The same pattern is formed with the other three forms.

② In the following three forms, تَكْتُبِيْنَ ,تَكْتُبُوْنَ ,يَكْتُبُوْنَ the final *nun* along with the *waw* (و) or *ya* (ي) are dropped. After omitting نَ from يَكْتُبُوْنَ and adding نّ, we get يَكْتُبُنَّ. In the same way تَكْتُبُوْنَ becomes تَكْتُبُنَّ.

As a rule, long vowel is not followed by a vowelless letter in Arabic, the long u′ is therefore shortened. So تَكْتُبُوْنَ and يَكْتُبُوْنَ become تَكْتُبُنّ and يَكْتُبُنَّ. Note that the difference between the singular يَكْتُبَنَّ and plural يَكْتُبُنَّ is the –a– in the first case and the –u– in the second. The second person feminine singular تَكْتُبِيْنَ becomes تَكْتُبِنَّ. Here also the long vowel بِيْنَ is followed by a vowelless letter, which is shortened. The result is تَكْتُبِنَّ.

③ The two dual forms تَكْتُبَانِ ,يَكْتُبَانِ become يَكْتُبَانِّ, تَكْتُبَانِّ. Note that the *nun* in dual form takes *kasra* instead of *fatha*.

④ The two feminine plural forms تَكْتُبْنَ ,يَكْتُبْنَ become يَكْتُبْنَانِّ, تَكْتُبْنَانِّ. Note that an *alif* is added between the *nun* of the pronoun and the *nun* of emphasis.

For *mudare majzum* and the *amr*, the process is the same as in *mudare marfu* except that the *nun* in the five forms is already omitted in these forms, e.g.

1. لا تَجْلِسْ → لا تَجْلِسَنَّ
2. لا تَجْلِسُوْا → لا تَجْلِسُنَّ
3. اُكْتُبْ → اُكْتُبَنَّ
4. اُكْتُبَا → اُكْتُبَانِّ
5. أُكْتُبُوْا → اُكْتُبُنَّ
6. اُكْتُبِيْ → اُكْتُبِنَّ
7. اُكْتُبْنَ → اُكْتُبْنَانِّ

When لَ التَّوْكِيْدِ (*lam* of emphasis) is prefixed and نُوْنُ التَّوْكِيْدِ is suffixed to a *mudare*, it strengthens the emphasis in the meaning of the *mudare* and confines the meaning to future tense only, e.g. لَيَذْهَبَنَّ 'indeed he will definitely go'. The use of *lam* is compulsory in the *mudare* if it is a *Jawab al Qasam* (جَوَابُ الْقَسَمِ), e.g. وَاللهِ لأَحْفَظَنَّ الدَّرْسَ 'By Allah! I will memorize the lesson'. Here the *mudare* اَحْفَظُ is *jawab al-qasam* as it is preceded by the *qasam* (وَاللهِ). There are, however, three conditions for its use in the *jawab al-qasam*, these are:

❶ The verb should be affirmative as in the above example. Neither the 'ل' *(lam)* nor the 'ن' *(nun)* is used with a negative verb, e.g. وَاللهِ لا اَذْهَبُ 'By Allah! I will not go'.

❷ The verb should be in future tense. If it is a present tense then only *lam* is used, not the *nun*, e.g. وَاللهِ لَأُظُنُّكَ صَادِقاً 'By Allah! I consider you truthful'.

Note that وَاللهِ لأُسَاعِدَنَّكَ means 'By Allah! I will help you' and وَاللهِ لأُسَاعِدُكَ means 'I am helping you'.

❸ The *lam* should be attached to the verb. If it is attached to a word other than the verb, the *nun* cannot be used, e.g. وَاللهِ لإِلَى الْمَسْجِدِ أَذْهَبُ 'By Allah! to the mosque I will go'. Here the *lam* is attached to إِلَى. But if it is attached to the verb, then the *nun* has to be used, e.g. وَاللهِ لأَذْهَبَنَّ إِلَى الْمَسْجِدِ. Here is another example, وَاللهِ لَسَوْفَ أَزُوْرُكَ 'By Allah! I will visit you'.

For conjugation of the *mudare* with 'ن' suffixed and 'ل' prefixed, see Table 15.

Table – 15

***Mudare* with لـ+نّ**

	SINGULAR	DUAL	PLURAL
3rd Person (♂)	لَيَفْعَلَنَّ	لَيَفْعَلَانِّ	لَيَفْعَلُنَّ
3rd Person (♀)	لَتَفْعَلَنَّ*	لَتَفْعَلَانِّ#	لَيَفْعَلْنَانِّ
2nd Person (♂)	لَتَفْعَلَنَّ *	لَتَفْعَلَانِّ #	لَتَفْعَلُنَّ
2nd Person (♀)	لَتَفْعَلِنَّ	لَتَفْعَلَانِّ	لَتَفْعَلْنَانِّ
1st Person (♂&♀)	لَأَفْعَلَنَّ	لَنَفْعَلَنَّ	لَنَفْعَلَنَّ

Note:

The verbs marked * are identical and the verbs marked # are identical.

***Mudare* with كَانَ:** When كَانَ is prefixed to a *mudare* it converts its meaning into the past continuous, e.g. كَانَ يَكْتُبُ 'he used to write', كَانَا يَكْتُبَانِ 'two ♂ used to write', كَانُوْا يَكْتُبُوْنَ 'they ♂ used to write', كَانَتْ تَكْتُبُ 'she used to write', كَانَتَا تَكْتُبَانِ 'two ♀ used to write', كُنَّ يَكْتُبْنَ 'they ♀ used to write', كُنْتَ تَكْتُبُ 'you ♂ used to write', كُنْتِ تَكْتُبِيْنَ 'you ♀ used to write', كُنْتُ اَكْتُبُ 'I used to write', كُنَّا نَكْتُبُ 'we used to write'.

—

فِعْلُ الأَمْرِ
THE IMPERATIVE TENSE

The imperative (اَلأَمْرُ) is the third form of the verb which signifies a command, request or supplication like 'do, sit, write, go, get up, get out, etc.'. The *amr* is formed from the *mudare* as explained below:

❶ In some cases the *amr* is formed simply by omitting the pronominal prefix (عَلاَمَةُ الْمُضَارِعِ) and the final '-u', e.g. the *mudare* يُجَاهِدُ is changed to the *amr* by dropping the *ya* (ي) which is the pronominal prefix (علامة المضارع), and changing the final *dammah* on *dal* to *sukun* i.e. making it vowelless. So from يُجَاهِدُ the *amr* is جَاهِدْ *'ja'hid'* means 'struggle hard'. Similarly, the *amr* from يُبَلِّغُ is بَلِّغْ 'convey', يُقَاتِلُ → قَاتِلْ 'fight', يَعِدُ 'he promises' → عِدْ 'promise', and the imperative from يَبِيْعُ 'he sells' is بِعْ 'sell' (the weak *ya* as the middle radical is dropped in this case).

❷ In some cases, after dropping the علامة المضارع, the verb commences with a *sakin* letter i.e. vowelless, which cannot be pronounced in Arabic. To overcome this limitation, a هَمْزَةُ الْوَصْلِ is prefixed to the verb. This *hamzah* takes *dammah* if the second radical of the

mudare has a *dammah*, otherwise it takes a *kasrah*, e.g. in يَكْتُبُ the first radical 'كْ' becomes *sakin* after dropping *ya*. Therefore, in this case *hamzat ul wasl* is prefixed to *amr* with *dammah* as the middle radical *ta* of the imperfect has a *dammah*. So the *amr* from يَكْتُبُ is أُكْتُبْ 'write ♂', يَنْصُرُ → أُنْصُرْ 'help', يَسْجُدُ → اُسْجُدْ 'prostrate in prayer', يَخْرُجُ → أُخْرُجْ 'get out', يَدْخُلُ → اُدْخُلْ 'enter/get in', يَقْتُلُ → اُقْتُلْ 'kill', يَأْكُلُ → كُلْ 'eat', يَأْخُذُ → خُذْ 'hold/ take'. In the last two examples, the *hamzah sakin*, which is the first radical of the imperfect verb, is also dropped.

The *amr* from the imperfect verb يَضْرِبُ is اِضْرِبْ 'beat', يَجْلِسُ → اِجْلِسْ 'sit', يَغْسِلُ → اِغْسِلْ 'wash', يَفْعَلُ → اِفْعَلْ 'do', يَسْمَعُ → اِسْمَعْ 'listen', يَفْتَحُ → اِفْتَحْ 'open', يَشْرَبُ → اِشْرَبْ 'drink', يَفْهَمُ → اِفْهَمْ 'understand', يَعْمَلُ → اِعْمَلْ 'work/ perform', يَرْكَبُ → اِرْكَبْ 'ride', يَحْفَظُ → اِحْفَظْ 're-member/retain'.

In case of the weak verb (مَعْتَلٌ) no *alif* is prefixed to the imperative, e.g. the imperfect from قَالَ (for قَوَلَ) 'he said', is يَقُوْلُ and the imperative is قُلْ (say). The weak letter *waw* is dropped because of the last two letters being *sakin* (اِلْتِقَاءُ السَّاكِنَيْنِ). Similarly, the imperfect from بَاعَ (for بَيَعَ) 'he sold' is يَبِيْعُ 'he sells', and its imperative is بِعْ 'sell'. Here again the two *sakin* letters have come together; so the weak letter *ya* is dropped. تُصَلِّىْ is a *mudare* which means 'you ♂ offer your *salah*' صَلِّ is the *amr* 'offer your *salah*' or صَلِّىْ 'you ♀ offer you *salah*'.

As for the conjugation of imperative verb, it has only six forms as shown in Table 16 below:

Table 16

The Imperative – أَمْرٌ حَاضِرٌ مَعْرُوْفٌ

2nd Person ♀	2nd Person ♂	
اِجْلِسِيْ Sit (to one ♀)	اِجْلِسْ Sit (to one ♂)	وَاحِدٌ Singular
اِجْلِسَا Sit (two of you ♀)	اِجْلِسَا Sit (two of you ♂)	تثنية Dual
اِجْلِسْنَ Sit (all of you ♀)	اِجْلِسُوْا Sit (all of you ♂)	جَمْعٌ Plural
اُكْتُبِيْ Write (to one ♀)	اُكْتُبْ Write (to one ♂)	وَاحِدٌ Singular
اُكْتُبَا Write (2 of you ♀)	اُكْتُبَا Write (2 of you ♂)	تثنية Dual
اُكْتُبْنَ Write (all of you ♀)	اُكْتُبُوْا Write (all of you ♂)	جَمْعٌ Plural
قُوْلِيْ Say (to one ♀)	قُلْ Say (to one ♂)	وَاحِدٌ Singular
قُوْلاَ Say (two of you ♀)	قُوْلاَ Say (two of you ♂)	تثنية Dual
قُلْنَ Say (all of you ♀)	قُوْلُوْا Say (all of you ♂)	جَمْعٌ Plural

Although in a classic sense of the term a command or an order is given to the second person, however, an order or a command for the third person and first person is also

termed as أَمْرٌ غَائِبٌ ومُتَكَلَّمٌ (Imperative 3rd and 1st person). For this, 'لِ' *(li)* is prefixed to the active or passive form of *mudare*, e.g.

– يَذْهَبُ 'he goes/will go' → لِيَذْهَبْ 'he should go'
– يَكْتُبُ 'he writes/will write' → لِيَكْتُبْ 'he should write'
– اَكْتُبُ 'I write/will write' → لأَكْتُبْ فَوْراً 'I should write immediately'
– يُنْصَرُ 'he is helped' → لِيُنْصَرْ 'he should be helped'

This *lam* (لِ) is called لاَمُ الأَمْرِ *(lam ul amr),* which becomes *sakin* when prefixed to a letter, e.g. لِيَكْتُبْ 'he should write' → وَلْيَكْتُبْ 'and he should write', ﴿وَلْتَنْظُرْ نَفْسٌ مَا قَدَّمَتْ لِغَدٍ﴾ "and let every person look to what he has sent forth for the morrow". [59/18]

The negative imperative (فِعْلُ النهي) is formed by the second person, preceded by 'لا', e.g. اِذْهَبْ 'go' → لاَ تَذْهَبْ 'don't go', اِجْلِسْ 'sit' → لاَ تَجْلِسْ هُنَا 'don't sit here', اُخْرُجْ 'get out' → لاَ تَخْرُجْ مِنَ الْفَصْلِ 'don't go out of the class'. This *la* (لا) is called لا النَّاهِيَةُ (the prohibitive لا), which should not be confused with لا النَّافِيَةُ (the negative لا). Note the differences mentioned below:

– تَكْتُبُ 'you write, you are writing, you will write'
– لاَ تَكْتُبُ 'you are not writing, you will not be writing'. This لا is النافية (negative).
– لاَ تَكْتُبْ عَلَى السَّبُّوْرَةِ 'don't write on the board'. This لا is الناهية (prohibitive).
– لاَ تَجْلِسُوْا عَلَى الطَّرِيْقِ 'don't sit on the way' (prohibitive).

- لاَ تَعْبُدِ الشَّيْطَانَ 'don't worship the Satin' (prohibitive). Note that in this example the 3rd radical has *kasrah* due to التقاء الساكنين.

The conjugation of لا الناهية to the other pronouns of the second person are given below:

- لاَ تَجْلِسْ هُنَا يَا حَامِدُ 'O Hamid! Don't sit here'.
- لاَ تَجْلِسَا هُنَا يَا أَحْمَدُ وَعَائِشَةُ 'O Ahmad and Aisha! Don't sit here'.
- لاَ تَجْلِسُوْا هُنَا يَا طُلاَّبُ 'O students! Don't sit here'.
- لاَ تَجْلِسِيْ هُنَا يَا آمِنَةُ 'O Amina! Don't sit here'.
- لاَ تَجْلِسْنَ هُنَا يَا بَنَاتُ 'O girls! Don't sit here'.

Examples from the Quran:

- ﴿فَقُلْنَا اضْرِبْ بعَصَاكَ الْحَجَرَ﴾ "so, We said: strike the stone with your stick". [2/60]
- ﴿يَا أَيُّهَا الَّذِيْنَ آمَنُوْا ارْكَعُوْا وَاسْجُدُوْا وَاعْبُدُوْا رَبَّكُمْ وَافْعَلُوْا الخَيْرَ لَعَلَّكُمْ تُفْلِحُوْنَ﴾ "O you who have believed! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful". [22/77]
- ﴿يَا مَرْيَمُ اقْنُتِيْ لِرَبِكِ وَاسْجُدِيْ وَارْكَعِيْ مَعَ الرَّاكِعِيْنَ﴾ "O Mary! Submit yourself with obedience to your Lord (Allah, by worshiping none but Him Alone) and prostrate yourself, and bow down along with *Ar-Rakiun* (those who bow down)". [3/43]
- ﴿يَأَبَتِ لاَ تَعْبُدِ الشَّيْطَانَ﴾ "O my father! Worship not Satan". [19/44]

– ﴿فَلاَ تَدْعُ مَعَ اللهِ إِلهاً آخَرَ فَتَكُوْنَ مِنَ الْمُعَذَّبِيْنَ﴾ "So invoke not with Allah another *ilah* (god) lest you should be among those who receive punishment". [26/213]

– ﴿وَلاَ تَقُوْلُوْا لِمَنْ يُقْتَلُ فِيْ سَبِيْلِ اللهِ أَمْوَاتٌ﴾ "And say not of those who are killed in the way of Allah, they are dead". [2/154]

– ﴿لاَ تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَداً وَلاَ تَقُمْ عَلَى قَبْرِهِ﴾ "And never (O Muhammad ε) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave". [9/84]

—

فِعْل مَزِيْدٌ فِيْهِ
THE DERIVED VERBAL FORM-I

We have learnt in lesson 12 that most of the Arabic verbs are made up of three letters which are called radicals, e.g. نَصَرَ، ضَرَبَ، سَمِعَ. These are termed as *thulathi* verbs (الفِعْلُ الثُّلاَثِيْ), and form the roots of most of the other verbs. However, there are certain verbs of four radicals, called *rubai* verbs (الفِعْلُ الرُّبَاعِيْ), e.g. زَلْزَلَ 'he shook (it) violently' بَسْمَلَ 'he said: بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيْمِ', تَرْجَمَ 'he translated' which are less common. As for the *mujarrad* verbs *(thalathi* and *rubai)* no extra letters can be added to them to modify the meanings of these verbs. So the *thalathi mujarrad*, found on ف.ع.ل and *rubai mujarrad* based on ف.ع.ل.ل, are the original forms of verb. Apart from the original form, there is a Derived Verbal Form which is called فِعْلٌ مَزِيْدٌ فِيْهِ *(mazid fihi)*. In this lesson we will learn about the Derived Forms of the Verbs.

The derived verbs are made up from the triliteral and quadrilateral verbal form by the addition of prefixes, suffixes and infixes. Through these modifications the variation in the shade of meaning is determined. Each of these modified forms is called a *bab* (البَابُ the plural of *bab* is

abwab). In all, there are about fifteen *abwab* of *mazid* verbs, of which we will learn here some of the important ones used in the Quran. And the first *bab* of the *mazid* verb that we are going to learn in some detail is, *fa''la* (بَابُ فَعَّلَ), which is referred to as Form I of the *mazid* verbs.

<u>**Derived Verbal Form I** بَابُ فَعَّلَ ***(bab fa''la)***</u>**:** In this *bab* the second radical of the *thalathi mujarrad* verb فَعَلَ is doubled, e.g. from دَرَسَ 'he studied' to دَرَّسَ 'he taught', ضَرَبَ 'he beat' → ضَرَّبَ 'he beat violently'. It is conjugated the same way as a simple four-letter verb i.e. دَرَّسَ, دَرَّسَا, دَرَّسُوْا, دَرَّسَتْ, دَرَّسَتَا, دَرَّسْنَ....

As for the meaning and application of the Form-I فَعَّلَ, it often indicates the act being intensive or extensive, e.g. the simple form قَتَلَ means 'he killed', but قَتَّلَ means 'he massacred', and the simple verbal sentence كَسَرَ كُوْباً means 'he broke a glass', but كَسَّرَ كُوْباً means 'he smashed a glass', and طَافَ means 'he went round', but طَوَّفَ means 'he went round often or many times'.

Another meaning and application of the Form I is doing something to another, i.e. the intransitive verb (فِعْلٌ لَازِمٌ) is changed to the transitive (فِعْلٌ مُتْعَدِّيْ), e.g. بَلَغَ means 'he reached' it is an intransitive verb; بَلَغَ مِنِّيْ كَلَامَكَ 'your talk reached me' i.e. I am impressed by your talk. But بَلَّغَ means 'he delivered/conveyed', e.g. هَلْ بَلَّغْتَ رَسَالَتِيْ 'did you deliver my message'.

This particular form of verb is also often used in an action requiring/involving special arrangements, emphasis and graduality, e.g. from a simple trilateral verb عَلِمَ 'he knew' to عَلَّمَ 'he taught' i.e. teaching is a gradual process over a period of time, involving a teacher and class management. Similarly, نَزَلَ 'he descended (himself)' is an intransitive verb involving ones own self, i.e., it does not have a direct object. But نَزَّلَ 'he made it/him to descend', has a direct object, نَزَّلَ اللهُ مَطَراً مِنَ السَّمَاءِ 'Allah descended rain (water) from the sky'. Since descending of rain entails an elaborate process, hence the verb used for it is فَعَّلَ which encompasses all the process involved in falling of rain. Similarly نَزَّلَ اللهُ الْقُرْآنَ 'Allah descended the Quran'.

It may be born in mind that it is just not possible to translate many such forms of Arabic words in one word in any other language. This is the reason that understanding of Arabic language is inevitable for understanding the Quran and the *Hadith*, for such like fine variations in the meanings and application of Arabic words do not exist in any of the other living languages. Hence, reading of translation of the Quran in any other language can never convey the true spirit, meaning and connotations of the Quranic verses.

❶ <u>The *Mudare* (الْمُضَارِعُ):</u>

Unlike the *thalathi* verbs where the pattern of the *mudare* varies in six different groups i.e. فَتَحَ يَفْتَحُ – وَرِثَ يَرِثُ – كَرُمَ يَكْرُمُ – فَهِمَ يَفْهَمُ – ضَرَبَ يَضْرِبُ – سَجَدَ يَسْجُدُ,

the pattern of *mudare* in *mazid* verbs is specific to each *bab*, e.g. the *mudare* of دَرَّسَ is يُدَرِّسُ and ضَرَّبَ → يُضَرِّبُ – فَهَّمَ → يُفَهِّمُ – عَلَّمَ → يُعَلِّمُ – سَجَّلَ → يُسَجِّلُ 'recording', كَبَّرَ → يُكبرُ 'to say اَللّٰهُ أَكْبَرُ "Allah (SWT) is the Greatest".

As a rule the حَرْفُ الْمُضَارِعِ takes *dammah* if the verb is composed of four letters, and if it has three, five or six letters, the حرف المضارع has *fathah*. As the verb in this particular case is made up of four letters, the حرف المضارع takes *dammah*. The first radical takes *fathah*, the second takes *sukun*, the third takes *kasrah* and the fourth takes the case-ending, i.e. ُ_u. So from كَبَّرَ → يُكَبرُ, تُكَبرُ, أُكَبرُ, نُكَبرُ. Remember that the *mudare* of this *bab* is fixed on the pattern of يُفَعِّلُ *(yufa''ilu)*.

❷ <u>**The Amr (الأَمْرُ):**</u>

The *amr* (imperative) from this *bab* is formed by dropping the حَرْفُ الْمُضَارِعُ and the case-ending, e.g. from تُكَبرُ → كَبرْ – تُسَجِّلُ → سَجِّلْ – تُعَلِّمُ → عَلِّمْ – تُضَرِّبُ → ضَرِّبْ – تُذَكِّرُ → ذَكِّرْ. *la* (لا) is prefixed for abstention, e.g. لاَ تُكَذِّبُ 'don't lie', لاَ تُضَرِّبُ 'don't beat violently'.

❸ <u>**The Verbal Noun (الْمَصْدِرُ):**</u>

We have learnt earlier that the ثُلاَثِيْ مُجَرَّدْ *(thalathi mujarrad)* verbs do not have any one particular pattern for the *masdar*. It comes on different patterns, e.g. ضَرَبَ يَضْربُ → ضَرْبٌ 'beating', خَرَجَ يَخْرُجُ → خُرُوْجٌ 'exit', كَتَبَ يَكْتُبُ → كِتَابَةٌ 'writing', غَابَ يَغِيْبُ → غِيَابٌ 'to be absent', شَرِبَ يَشْرَبُ → شُرْبٌ 'drinking', ذَهَبَ يَذْهَبُ → ذَهَابٌ 'going',

etc. But in case of *mazid* verbs, each *bab* has its own specific pattern for *masdar*. The *masdar* pattern of *bab* فَعَّلَ is تَفْعِيْلٌ *(taf-il-un)*, e.g.

المَاضِيْ	المُضَارِعُ	المَصْدَرُ	Meaning
ضَرَّبَ	يُضَرِّبُ	تَضْرِيْبٌ	'to beat violently'
كَرَّمَ	يُكَرِّمُ	تَكْرِيْمٌ	'to extend respect'
قَبَّلَ	يُقَبِلُ	تَقْبِيْلٌ	'kissing'
قَرَّبَ	يُقَرِّبُ	تَقْرِيْبٌ	'to be near'
سَلَّمَ	يُسَلِّمُ	تَسْلِيْمٌ	'acceptance'
ذَكَّرَ	يُذَكِّرُ	تَذْكِيْرٌ	'reminding'
سَجَّلَ	يُسَجِّلُ	تَسْجِيْلٌ	'recording'

The *masdar* of a *naqis* verb, and that of a verb wherein the third radical is *hamza* (هَمْزَةٌ), is on the pattern of تَفْعِلَةٌ *(taf ila-tun)*, e.g.

المَاضِيْ	المُضَارِعُ	المَصْدَرُ	Meaning
سَمَّى	يُسَمِّىْ	تَسْمِيَةٌ	'to name'
رَبَّي	يُرَبِيْ	تَرْبِيَةٌ	'to bring up, to educate'
هَنَّأَ	يُهَنَّأُ	تَهْنِئَةٌ	'to congratulate'
صَلَّى	يُصَلِّىْ	صَلاَةً	'to offer prayer'

❹ The *Ismul-fail* (اِسْمُ الْفَاعِلُ):

We have learnt the formation of اِسْمُ الْفَاعِلُ from the ثُلاثِيْ مُجَرَّدٌ which is on the pattern of فَاعِلٌ, e.g.

المَاضِيْ	المُضَارِعُ	اِسْمُ الْفَاعِلُ	Meaning
ظَلَمَ	يَظْلِمُ	ظَالِمٌ	'wrong doer'
قَتَلَ	يَقْتُلُ	قَاتِلٌ	'murderer'
ذَهَبَ	يَذْهَبُ	ذَاهِبٌ	'one who goes'

كَتَبَ	يَكْتُبُ	كَاتِبٌ	'writer'
قَرَاءَ	يَقْرَأُ	قَارِئٌ	'one who recites'
نَصَرَ	يَنْصُرُ	نَاصِرٌ	'helper'

The formation of *ismul-fail* (إِسْمُ الْفَاعِلُ) from *bab* فَعَّلَ is on the pattern of مُفَعِّلٌ *(mu fail-un)*. It is formed by replacing the حَرْفُ الْمُضَارِعُ with 'مُـ' *(mu)*. As the اسم الفاعل is a noun, it takes the *tanwin*, e.g.

الْمَاضِيْ	الْمُضَارِعُ	إِسْمُ الْفَاعِلُ	Meaning
دَرَّسَ	يُدَرِّسُ	مُدَرِّسٌ	'teacher'
سَجَّلَ	يُسَجِّلُ	مُسَجِّلٌ	'a tape recorder'
ذَكَّرَ	يُذَكِّرُ	مُذَكِّرٌ	'an admonisher'
دَثَّرَ	يُدَثِّرُ	مُدَثِّرٌ	'one who is wraps up'
زَمَّلَ	يُزَمِّلُ	مُزَمِّلٌ	one who folds in garments
عَلَّمَ	يُعَلِّمُ	مُعَلِّمٌ	'a teacher'
قَبَّلَ	يُقَبِلُ	مُقَبِلٌ	'one who kisses'

❺ The *Ismul-mafu'l* (إِسْمُ الْمَفْعُوْلُ):

In all the *abwab* of the *mazid* verbs the *ism-al-maful* is just like the *ismal-fail* except that the second radical takes *fathah* instead of *kasrah*, e.g.

الْمَاضِيْ	الْمُضَارِعُ	إِسْمُ الْفَاعِلُ	إِسْمُ الْمَفْعُوْلُ	Meaning
عَلَّمَ	يُعَلِّمُ	مُعَلِّمٌ	مُعَلَّمٌ	'on who is taught'
قَبَّلَ	يُقَبِلُ	مُقَبِلٌ	مُقَبَّلٌ	'one who is kissed'
جَلَّدَ	يُجَلِّدُ	مُجَلِّدٌ	مُجَلَّدٌ	'bound'
حَمَّدَ	يُحَمِّدُ	مُحَمِّدٌ	مُحَمَّدٌ	'one who has been- -praised much'

❻ <u>**The Noun of Place and Time (اِسْمُ الْمَكَانِ وَالزَّمَانِ):**</u>

In all the *abwab* of the *mazid* verbs, where applicable, the noun of place and time is the same as the *ism-ul-maful*, e.g. يُصَلِّيْ 'he prays' → مُصَلًّى 'place of prayer', يُذَبِحُ 'he slaughters' → مُذَبَّحٌ 'place of slaughter'.

Some examples of *bab fa''ala* (فَعَّلَ) from the Holy Quran:

– ﴿الرَّحْمَنُ. عَلَّمَ الْقُرْآنَ﴾ "The Most Gracious (Allah), He has taught (you mankind) the Quran (by His mercy)". [55/1-2]

– ﴿نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقاً لِمَا بَيْنَ يَدَيْهِ﴾ "it is He Who sent down the Book (the Quran) to you (Muhammad ε) with truth, confirming what came before it". [3/3]

– ﴿وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِرْ﴾ "And we have indeed made the Quran easy to understand and remember; then is there anyone that will receive admonition/ remember". [54/17]

– ﴿وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ﴾ "And Allah has bestowed His gifts of sustenance more freely on some of you than on others". [16/71]

– ﴿سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ﴾ "whatever is in the heavens and whatever is on the earth glorifies Allah". [59/1]

—

بَابُ أَفْعَلَ
THE DERIVED VERBAL FORM-II

This is another form of the *mazid* verbs. In this *bab hamza* 'أ' with *fathah* is prefixed to the first radical فَعَلَ which loses its vowel, e.g. from خَرَجَ 'he went out' to أَخْرَجَ 'he brought out', from نَزَلَ 'he came down' to أَنْزَلَ 'he brought down', ذَهَبَ 'he went' → أَذْهَبَ 'he took it/him'. The meaning of *thalathai* verb in this *bab* changes from intransitive (لاَزِمٌ) to transitive verb (مُتْعَدِّيْ). If the *thalathi* verb is already transitive in form then this *bab* adds emphasis to the meaning, e.g. ضَرَبَ 'he beat' is a transitive *thalathai* verb, but when changed to أَضْرَبَ it would mean 'he beat extensively'.

❶ <u>The Mudare (الْمُضَارِعُ):</u>

The *mudare* is on the pattern of يُفْعِلُ. In this case, the (أ) همزة along with its vowel is omitted, e.g. from أَنْزَلَ → يُنْزِلُ – أَخْرَجُ → يُخْرِجُ – أَذْهَبَ → يُذْهِبُ.

❷ <u>The Amr/Nahi (الأَمْرُ وَالنَهِيْ):</u>

The *amr* is on the pattern of أَفْعِلْ, e.g. from تُنْزِلُ → أَنْزِلْ 'bring down' and *nahi* is لاَ تُنْزِلْ 'do not bring down',

from تُخْرِجُ → أَخْرِجْ 'bring out' and *nahi* is لاَ تُخْرِجْ 'do not bring out'.

❸ **The Masdar (الْمَصْدَرُ):**

The *masdar* of this *bab* is on the pattern of إِفْعَالٌ *(if al-lun)*, e.g. أَخْرَجَ, يُخْرِجُ → إِخْرَاجٌ – أَسْلَمَ, يُسْلِمُ → إِسْلاَمٌ 'religion, faith, belief', أَنْزَلَ, يُنْزِلُ → إِنْزَالٌ.

❹ **The Ismul-fail (إِسْمُ الْفَاعِلُ):**

It is on the pattern of مُفْعِلٌ, e.g. أَمْكَنَ, يُمْكِنُ → مُمْكِنٌ 'it is possible', أَسْلَمَ, يُسْلِمُ → مُسْلِمٌ 'Muslim'.

❺ **The Ismul-maful (إِسْمُ الْمَفْعُوْلُ):**

It is on the pattern of مُفْعَلٌ, e.g. from أَرْسَلَ, يُرْسِلُ 'to send' → مُرْسَلٌ 'one who has been sent'. It is just like *ism al-fail* except that the second radical has *fathah* i.e. مُرْسِلٌ → مُرْسَلٌ.

❺ **The Noun of Place & Time (اسْمُ الْمَكَانِ وَالزَّمَانِ):**

It is based on the same pattern as *ism al-maful*, i.e. مُفْعَلٌ, e.g. أَجْلَسَ, يُجْلِسُ → مُجْلَسٌ 'place of sitting/ session', أَتْحَفَ, يُتْحِفُ → مُتْحَفٌ 'museum'.

❻ **The Weak Verbs:**

The conjugation of some of the weak verbs transferred to this *bab* is in Table 17 below:

Table – 17

المَاضِيْ	المُضَارِعُ	المَصْدَرُ	الأَمْرُ	اِسْمُ الْفَاعِلُ	اِسْمُ المَفْعُوْلُ
أَقَامَ (for أَقْوَمَ)	يُقِيْمُ	إِقَامَةٌ	أَقِمْ	مُقِيْمٌ	مُقَامٌ
آمَنَ (for أَأْمَنَ)	يُؤْمِنُ	إِيْمَانٌ (for إِئْمَانٌ)	آمِنْ	مُؤْمِنٌ	مُؤْمَنٌ
أَوْجَبَ	يُوْجِبُ	إِيْجَابٌ (for إِوْجَابٌ)	أَجِبْ	مُوْجِبٌ	مُوْجَبٌ
أَتَمَّ (for أَتْمِمَ)	يُتِمَّ	إِتْمَامٌ	اَتْمِمْ	مُتِمٌّ	مُتَمٌّ
أَلْقَى (for أَلْقَيَ)	يُلْقِيْ (for يُلْقِيُ)	إِلْقَاءٌ (for إِلْقَايٌ)	أَلْقِ	مُلْقٍ (for الْمُلْقِيٌ)	مُلْقًى (for الْمُلْقَى)
أَعْطَى 'to give'	يُعْطِيْ	إِعْطَاءٌ	أَعْطِ	مُعْطٍ	مُعْطًى

Examples from the Holy Quran:

– ﴿هُوْ الَّذِيْ أَرْسَلَ رَسُوْلَهُ بِالْهُدَى وَدِيْنِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّيْنِ كُلِّهِ﴾ "It is He who has sent His Messenger (Muhammad ε) with guidance and the religion of truth (Islam), to make it superior over all religions". [9/33]

– ﴿اَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَرَضِيْتُ لَكُمُ الإِسْلاَمَ دِيْناً﴾ "This day, I have perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion". [5/3]

– ﴿وَإِذَا أَنْعَمْنَا عَلَى الإِنْسَانِ أَعْرَضَ وَنَأَى بِجَانِبِهِ﴾ "And when We bestow Our Grace on man (the disbeliever), he turns

away and becomes arrogant (far away from the right Path)". [17/83]

- ﴿إِنَّا أَنْزَلْنَاهُ فِيْ لَيْلَةِ الْقَدْرِ﴾ "Verily, We have sent it (this Quran) down in the Night of *Al-Qadr* (Decree)". [97/1]
- ﴿وَلَقَدْ أَبْلَغْتُكُمْ رِسَالاَتِ رَبِيْ﴾ "I (Shoaib υ said) have indeed conveyed my Lord's Message unto you". [7/93]
- ﴿قَدْ أَفْلَحَ الْمُؤْمِنُوْنَ﴾ "Successful indeed are the believers". [23/1]

بَابُ فَاعَلَ
THE DERIVED VERBAL FORM-III

In this *bab* an *alif* is added after the first radical of فَعَلَ, e.g. from قَتَلَ → قَاتَلَ 'he fought', جَهَدَ → جَاهَدَ 'he struggled', رَسَلَ → رَاسَلَ 'he corresponded', سَعَدَ → سَاعَدَ 'he helped'. This *bab* denotes reciprocity or interaction with some one else (الْمُشَارِكَةُ), e.g. قَتَلَ 'he killed' → قَاتَلَ 'he fought (with someone)', كَتَبَ 'he wrote' → كَاتَبَ 'he wrote to/ corres-ponded with', حَسُنَ 'he was good' → حَاسَنَ 'he treated kindly'.

❶ <u>The *Mudare* (الْمُضَارِعُ):</u>

The حَرْفُ الْمُضَارِعِ takes *dammah* as the verb is made up of four letters, e.g. قَاتَلَ → يُقَاتِلُ – سَاعَدَ → يُسَاعِدُ – كَاتَبَ → يُكَاتِبُ – رَاسَلَ → يُرَاسِلُ – لاَقَى 'he met' → يُلاَقِيْ 'he meets/he will meet'. It is on the pattern of يُفَاعِلُ. The active/ passive participles from قَتَلَ are:

– Perfect Active قَاتَلَ 'he fought'–on the pattern of فَاعَلَ

– Perfect Passive قُوْتِلَ – on the pattern of فُوْعِلَ

– Imperfect Active يُقَاتِلُ – on the pattern of يُفَاعِلُ

– Imperfect Passive يُقَاتَلُ – on the pattern of يُفَاعَلُ

❷ **The Amr (الأَمْرُ):**

The *amr* is formed simply by omitting the حَرْفُ المُضَارِعِ and the case-ending, e.g. يُقَاتِلُ → قَاتِلْ – يُجَاهِدُ → جَاهِدْ – يُحَاوِلُ 'to try' → حَاوِلْ – يُلاقِيْ → لاقِ (the 'ى' at the end is omitted from the *naqis* verbs).

❸ **The Masdar (المَصْدَرُ):**

This *bab* has two patterns of *masdar*:

① مُفَاعَلَةٌ, e.g. سَاعَدَ 'to help', يُسَاعِدُ → مُسَاعَدَةٌ – حَاوَلَ 'to try', يُحَاوِلُ → مُحَاوَلَةٌ – قَابَلَ 'to meet', يُقَابِلُ → مُقَابَلَةٌ – لاقَى, يُلاقِيْ → مُلاقَاةٌ (in *naqis* verbs 'ى' at the end is changed to *alif*).

② فِعَالٌ, e.g. قَاتَلَ, يُقَاتِلُ → مُقَاتَلَةٌ/قِتَالٌ – نَافَقَ, يُنَافِقُ → مُنَافَقَةٌ/نِفَاقٌ 'hypocrisy', جَاهَدَ, يُجَاهِدُ → مُجَاهَدَةٌ/جِهَادٌ 'striving', نَادَى, يُنَادِيْ → نِداءٌ 'calling'.

❹ **The *Ism al-fail* & *Ism al-maful*:**

المَاضِيْ	المُضَارِعُ	اِسْمُ الْفَاعِلُ	اِسْمُ المَفْعُوْلُ
رَاسَلَ 'to correspond'	يُرَاسِلُ	مُرَاسِلٌ 'correspondent'	مُرَاسَلٌ 'corresponded to/with'
شَاهَدَ 'to watch/view'	يُشَاهِدُ	مُشَاهِدٌ 'viewer'	مُشَاهَدٌ 'viewed'
لاقَى 'to meet'	يُلاقِيْ	مُلاقٍ 'one who meets'	مُلاقًى 'one who is met'

خَاطَبَ 'to address'	يُخَاطِبُ	مُخَاطِبٌ 'one who addresses'	مُخَاطَبٌ 'one who is addressed'
نَادَى 'to call'	يُنَادِيْ	مُنَادٍ 'caller'	مُنَادًى 'one who is called'
رَاقَبَ 'to observe'	يُرَاقِبُ	مُرَاقِبٌ 'observer'	مُرَاقَبٌ 'one who is observed'
بَارَكَ 'to bless'	يُبَارِكُ	مُبَارِكٌ 'one who offers blessing'	مُبَارَكٌ 'blessed'

❺ <u>The Noun of Place & Time (اِسْمُ الْمَكَانِ وَالزَّمَانِ):</u>

Its pattern is the same as for *ism al-maful*, where applicable, e.g. هَاجَرَ 'to migrate', يُهَاجِرُ → مُهَاجَرٌ 'place of migration'.

Examples of *bab* فَاعَلَ from the Holy Quran:

– ﴿وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ﴾ "And whosoever strives, he strives only for himself". [29/6]

– ﴿فَحَاسَبْنَاهَا حِسَاباً شَدِيْداً﴾ "and we called it (the population) to a severe account". [65/8]

– ﴿وَاللهُ يُضَاعِفُ لِمَنْ يَشَآءُ﴾ "And Allah gives manifold increase to whom He will". [2/261]

– ﴿يُقَاتِلُوْنَ فِيْ سَبِيْلِ اللهِ فَيَقْتُلُوْنَ وَيُقْتَلُوْنَ﴾ "They fight in Allah's cause, so they kill (others) and are killed". [9/111]

—

بَابُ تَفَعَّلَ
THE DERIVED VERBAL FORM-IV

بَابُ تَفَعَّلَ is formed by prefixing 'تَ' *(ta)* to *bab* فَعَّلَ. It expresses, apart from specific measures, the passive state of *bab* فَعَّلَ, i.e. intransitive, e.g. from عَلَّمَ 'he taught' → تَعَلَّمَ 'he learned/taught himself'. Other examples from this *bab* are; تَكَلَّمَ 'he spoke', تَخَوَّفَ 'he became afraid', تَشَرَّفَ 'he has the honour', تَرَدَّدَ 'he hesitated', تَلَقَّى 'he received', تَغَدَّى 'he had lunch'.

The *mudare* of *bab* تَفَعَّلَ is on the pattern of يَتَفَعَّلُ. The حَرْفُ الْمُضَارِعُ, in this case, takes *fatha* as the verb is made up of five letters, e.g. يَتَكَلَّمُ, يَتَعَلَّمُ, يَتَخَوَّفُ, يَتَشَرَّفُ, يَتَلَقَّى, يَتَغَدَّى, يَتَرَدَّدُ. It is important to note that when حرف المضارع is 'تَ' *(ta)*, e.g. تَتَكَلَّمُ then in literally writings one of the *ta's* may be omitted to simplify pronunciation of the verb, e.g. ﴿تَنَزَّلُ الْمَلاَئِكَةُ وَالرُّوْحُ فِيْهَا﴾ [97/4]. Here تَنَزَّلُ is for تَتَنَزَّلُ. Similarly ﴿وَلاَ تَجَسَّسُوْا﴾ [49/12], here تَجَسَّسُوْا is for تَتَجَسَّسُوْا.

The *amr* from this *bab* is formed by omitting the حَرْفُ الْمُضَارِعَةِ and the case-ending, e.g. from تَتَعَلَّمُ → تَعَلَّمْ, تَتَكَلَّمُ → تَكَلَّمْ, تَتَخَوَّفُ → تَخَوَّفْ 'be afraid', and the negative/ denial is لاَ تَخَوَّفْ 'don't be afraid'.

The *naqis* verb drops the final *alif* (which is written 'ى'), e.g. تَتَغَدَّى → تَغَدَّ 'have lunch', لا تَغَدَّ (don't have lunch).

The *masdar* from this *bab* is on the pattern of تَفَعُّلٌ, e.g.

الْمَاضِيْ	الْمُضَارِعُ	الْمَصْدَرُ	Meaning
تَكَلَّمَ	يَتَكَلَّمُ	تَكَلُّمٌ	'talking'
تَنَزَّلَ	يَتَنَزَّلُ	تَنَزُّلٌ	'descending'
تَذَكَّرَ	يَتَذَكَّرُ	تَذَكُّرٌ	'remembering'
تَحَدَّثَ	يَتَحَدَّثُ	تَحَدُّثٌ	'speaking'
تَلَقَّى	يَتَلَقَّى	تَلَقٍّ (for تَلَقُّيٌ)	'receiving '
تَزَلْزَلَ	يَتَزَلْزَلُ	تَزَلْزُلٌ	'shaking'

The *Ism al-fail* from this *bab* is formed by replacing the حَرْفُ الْمُضَارِعَةِ with 'مُ' *(mu)*. The second radical has *kasra* in the *ism al-fail* and *fathah* in *Ism al-maful*, e.g. from يَتَكَلَّمُ the *ism al-fail* is مُتَكَلِّمٌ 'one who speaks' and the *ism al-maful* is مُتَكَلَّمٌ 'one who is spoken to'.

The noun of place and time (إِسْمُ الظَرْفِ) is the same as *Ism al-maful*, e.g. تَنَفَّسَ 'to breath' → مُتَنَفَّسٌ 'breathing place', تَوَضَّأَ 'to do *wadu*/ablution' → مُتَوَضَّأٌ 'place of *wadu*'.

Some examples of *bab* تَفَعَّلَ from the Holy Quran:

- ﴿وَمَا يَتَذَكَّرُ إِلاَّ مَنْ يُنِيْبُ﴾ "And none remembers but those who turn (to Allah in obedience and) in repentance (by begging His pardon and by worshipping and obeying Him Alone)". [40/13]

- ﴿إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ اَحَدِهِمَا وَلَمْ يَتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللهُ مِنَ الْمُتَّقِيْنَ﴾ "When both (Habil and Qabil) offered a sacrifice (to Allah), it was accepted from the one but not from the other. The latter said to the former: 'I will surely kill you'. The former said: 'Verily, Allah accepts only from those who are *Al-Muttaqin* (the pious believers of Islamic Monotheism who fear Allah much, i.e. abstain from all kinds of sins and evil deeds which He has forbidden, and love Allah much, i.e. perform all kinds of good deeds which He has ordained)". [5/27]

- ﴿أَفَلاَ يَتَدَبَّرُوْنَ الْقُرْآنَ أَمْ عَلَى قُلُوْبٍ أَقْفَالُهَا﴾ "Do they not then think deeply in the Quran, or are their hearts locked up (from understanding it)". [47/24]

- ﴿رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيْعُ الْعَلِيْمُ﴾ "Our Lord! Accept (this service) from us, verily you are the All-Hearer, the All-knower". [2/127]

- ﴿وَتَقَطَّعَتْ بِهِمُ الأَسْبَابُ﴾ "Then all their relations will be cut off from them". [2/166]

- ((خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ)) "The best amongst you is he who learns Quran and teaches it". [Al-Hadith]

بَابُ تَفَاعَلَ
THE DERIVED VERBAL FORM-V

This *bab* is formed by prefixing 'تَـ' *(ta)* to *bab* فَاعَلَ. *Bab* تَفَاعَلَ mainly denotes the following three aspects:

❶ Reciprocal action (الْمُشَارَكَةُ), e.g. تَعَاوَنَ 'to help one another', تَعَارَفَ 'to introduce/know one another', تَقَاتَلَ 'to fight each other', تَوَافَقَ 'to agree together', تَسَائَلَ 'to ask one another', تَقَابَلَ 'to confront each other', تَلاَقَى 'to meet each other'.

❷ Pretended action (إِظْهَارُ مَا لَيْسَ فِي الْبَاطِنِ), e.g. تَمَارَضَ 'he pretended to be sick', تَعَامَى 'he pretended to be blind', تَنَاوَمَ 'he pretended to be asleep', تَبَاكَى 'he pretended to cry'.

❸ Reflexive signification, i.e. indicating that the action turns back upon the subject, e.g. تَبَارَكَ 'He (Allah) made Himself Blessed above all', تَعَالَى 'He (Allah) made Himself Exalted above all'.

In the *mudare* حَرْفُ الْمُضَارِعَةِ takes *fathah* as the verb is made up of five letters, e.g. تَغَافَلَ → يَتَغَافَلُ – تَعَاوَنَ → يَتَعَاوَنُ – تَمَارَضَ → يَتَمَارَضُ – تَعَامَى → يَتَعَامَى – تَنَاوَمَ → يَتَنَاوَمُ – تَبَارَكَ → يَتَبَارَكُ – تَعَالَى → يَتَعَالَى.

The *amr* from this *bab* is formed by omitting the حَرْفُ الْمُضَارِعِ and the case-ending, e.g. تَقَابَلْ → يَتَقَابَلُ – تَعَاوَنْ → يَتَعَاوَنُ – تَسَائَلْ → تَتَسَائَلُ – تَنَاوَلْ → تَتَنَاوَلُ. In the *naqis* verb the final *alif* (written ى –*ya*) is omitted, e.g. تَبَاكَ → تَتَبَاكَى 'pretend to cry'.

The *masdar* of this *bab* is on the pattern of تَفَاعُلٌ, e.g. تَسَائَلَ → تَسَائُلٌ 'asking', تَعَاوَنَ → تَعَاوُنٌ 'cooperation', تَعَارَفَ → تَعَارُفٌ 'introduction', تَنَاوَلَ → تَنَاوُلٌ 'taking', تَمَارَضَ → تَمَارُضٌ 'pretending sick', تَبَارَكَ → تَبَارُكٌ 'blessing', تَشَاءَمَ, يَتَشَاءَمُ → تَشَاؤُمٌ 'to be pessimistic'. In the *naqis* verb the *dammah* of the second radical changes to *kasrah* and final *alif* (written *ya*) is omitted, e.g. تَبَاكَى → تَبَاكٍ (for تَبَاكُيٌ).

The pattern of Ism al-fail is the same as for other *mazid* verbs i.e. from تَنَاوَلُ *ism al-fail* is مُتَنَاوِلٌ 'one who takes', and *Ism al-maful* is مُتَنَاوَلٌ 'that which is taken', and the noun of place and time (الظَّرْفُ) is also مُتَنَاوَلٌ 'place of taking or place within reach', e.g. لاَ تَتْرِكِ الأَدْوِيَةَ فِيْ مُتَنَاوَلِ أَيْدِي الأَطْفَالِ 'do not leave the medicines within the reach of children's hands'.

Some examples of *bab* تفاعل from the Holy Quran:

– ﴿عَمَّ يَتَسَاءَلُوْنَ﴾ "What are they asking (one another) about?". [78/1]

– ﴿وَتَعَاوَنُوْا عَلَى الْبرِّ وَالتَّقْوَى وَلاَ تَعَاوَنُوْا عَلَى الإِثْمِ وَالْعُدْوَانِ﴾ "And help you one another in Al-Birr and *At-taqwa* (virtue, righteousness and piety); but do not help one

another in sin and transgression". [5/2]. Here, in this verse, **لاَ تَعَاوَنُوْا** is for **لاَ تَتَعَاوَنُوْا**; one *ta* has been omitted.

- ﴿**وَجَعَلْنَاكُمْ شُعُوْباً وَقَبَائِلَ لِتَعَارَفُوْا**﴾ "And We have made you into nations and tribes, that you may know one another". [49/13]. Here **لِتَعَارَفُوْا** is for **لِتَتَعَارَفُوْا**; one *ta* is omitted.

- ﴿**تَبَارَكَ الَّذِيْ بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ**﴾ "Blessed be He in whose Hand is the dominion, and He is Able to do all things". [67/1]

- ﴿**وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ**﴾ "And (join together) in the mutual teaching of Truth, and of patience and constancy". [103/3]

—

بَابُ إِنْفَعَلَ
THE DERIVED VERBAL FORM-VI

This *bab* is formed by prefixing 'إِنْ' *(in)* to فَعَلَ, e.g. كَسَرَ 'he broke it' → اِنْكَسَرَ 'it broke', قَلَبَ 'he turned over' → اِنْقَلَبَ 'he/ it became overturned', اِنْشَقَّ 'it was split', اِنْقَطَعَ 'it was cut off, it ended'. The *hamza* (هَمْزَة) of إِنْ is *hamzat al-wasl* (هَمْزَةُ الْوَصْل) i.e. it becomes vowelless when prefixed to 'و' or 'ف', e.g. اِنْكَسَرَ becomes وَانْكَسَرَ or فَانْكَسَرَ.

The verbs of this *bab* are mostly intransitive. Besides, this *bab* denotes المُطَاوَعَةُ *(mutawah)* which means that the object of a verb becomes the subject, e.g. كَسَرْتُ الْفِنْجَانَ 'I broke the teacup', اِنْكَسَرَ الْفِنْجَانُ 'the tea cup broke'. Note that الْفِنْجَانَ in the first sentence is the object of the verb (مفعول به) and in the second it is the subject (فاعل).

Here are some more examples: فَتَحْتُ الْبَابَ 'I opened the door', اِنْفَتَحَ البَابُ 'the door opened', هَزَمَ الْمُسْلِمُوْنَ الْكُفَّارَ 'the Muslims defeated the unbelievers', اِنْهَزَمَ الْكُفَّارُ 'the unbelievers got defeated'.

Remember that اِنْفَعَلَ is the مُطَاوِعٌ of فَعَلَ, and تَفَعَّلَ is the مُطَاوِعٌ of فَعَّلَ, e.g. كَسَرْتُ الْكُوْبَ 'I broke the tumbler', اِنْكَسَرَ

اَلْكُوْبُ ‘the tumbler broke’. And كَسَّرْتُ الْكُوْبَ ‘I smashed the tumbler’, تَكَسَّرَ الْكُوْبُ ‘the glass broke to pieces’.

The حَرْفُ الْمُضَارِعِ in this *bab* takes *fathah*, e.g. اِنْفَعَلَ → يَنْفَعِلُ – اِنْكَسَرَ → يَنْكَسِرُ – اِنْهَزَمَ → يَنْهَزِمُ – اِنْقَلَبَ → يَنْقَلِبُ – اِنْشَقَّ → يَنْشَقُّ – اِنْقَطَعَ → يَنْقَطِعُ – اِنْفَتَحَ → يَنْفَتِحُ.

The *amr* from this *bab* is formed by replacing the حَرْفُ الْمُضَارِعُ with *hamzat al-wasl* (هَمْزَةُ الْوَصْلِ) because, after omitted the حرف المضارع the verb commences with a *sakin* letter which cannot be pronounced, e.g. تَنْكَسِرُ → اِنْكَسِرْ ‘break’, تَنْقَلِبُ → اِنْقَلِبْ ‘turn over’, تَنْقَطِعُ → اِنْقَطِعْ ‘cut it’, اِنْتَظِرْ ‘wait’. To negate ‘لا’ is prefixed to the second person form of verb, e.g. لاَ تَنْتَظِرْ ‘do not wait’, لاَ تَنْكَسِرْ ‘don’t break’, لا تَنْقَطِعْ ‘do not cut/break’.

The *masdar* from this *bab* is on the pattern of اِنْفِعَالٌ, e.g. اِنْقَلَبَ: يَنْقَلِبُ → اِنْقِلاَبٌ – اِنْفَجَرَ: يَنْفَجِرُ → اِنْفِجَارٌ ‘blast’, اِنْكَسَرَ: يَنْكَسِرُ → اِنْكِسَارٌ – اِخْتَلَفَ: يَخْتَلِفُ → اِخْتِلاَفٌ ‘to differ’, اِنْشَقَّ: يَنْشَقُّ → اِنْشِقَاقٌ ‘splitting’ (the assimilated letters get separated in the *masdar*.)

In the *naqis* verb the final *ya* changes to *hamza*, e.g. اِنْجَلَى ‘to be exposed’, يَنْجَلِيْ → اِنْجِلاَءٌ for اِنْجِلاَيٌ ‘exposure’.

The *Ism al-fail* is formed as in other cases of the derived verbs, e.g. يَنْكَسِرُ → مُنْكَسِرٌ – يَنْقَلِبُ → مُنْقَلِبٌ. The *Ism al-maful* is not formed from this *bab* as it is an intransitive verb.

Some examples of *bab* اِنْفَعَلَ from the Holy Quran:

- ﴿إِذَا السَّمَاءُ انْفَطَرَتْ﴾ "When the heaven is left asunder". [82/1]

- ﴿وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ﴾ "And when the stars have fallen and scattered". [82/2]

- ﴿إِذَا السَّمَاءُ انْشَقَّتْ﴾ "When the heaven is split asunder". [84/1]

- ﴿انْطَلَقُوْا إِلَى مَا كُنْتُمْ بِهِ تُكَذِّبُوْنَ﴾ "depart you to that which you used to deny". [77/29]

- ﴿وَإِذَا انْقَلَبُوْا إِلَى أَهْلِهِمُ انْقَلَبُوْا فَكِهِيْنَ﴾ "And when they return to their own people, they would return jesting". [83/31]

- ﴿فَانْبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا﴾ "and then gushed forth out of it twelve springs". [7/160]

- ﴿ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئاً وَهُوَ حَسِيْرٌ﴾ "Then look again and yet again, your sight will return to you in a state of humiliation and worn out". [67/4]

بَابُ اِفْتَعَلَ
THE DERIVED VERBAL FORM-VII

This *bab* is formed by adding *alif* with *kasra* 'اِ' before the first radical of فَعَلَ, and 'تَ' *(ta)* after it, e.g. جَمَعَ 'he collected (something)' → اِجْتَمَعَ 'it collected or gathered together, assembled', كَسَبَ 'to acquire' → اِكْتَسَبَ 'to gain', سَمِعَ 'to hear' → اِسْتَمَعَ 'to listen', شَغَلَ 'to occupy or keep busy' → اِشْتَغَلَ 'to be busy or to work'.

The *bab* اِفْتَعَلَ is reflexive of فَعَلَ but has a reciprocal signification like *bab* تَفَاعَلَ. As in *bab* اِنْفَعَلَ the هَمْزَةُ الْوَصَلْ is omitted in this *bab* also when هَمْزَةُ الإسْتِفْهَامُ *(hamzat al-istifham)* is prefixed to the verb, e.g. اِنْتَظَرْتَنِيْ 'you wait for me', and to say 'did you wait for me?' it is اَنْتَظَرْتَنِيْ؟ for أَاِنْتَظَرْتَنِيْ؟. In the Holy Quran ﴿أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِيْنَ﴾ "Has He (then) chosen daughters, rather than sons?". [37/153]. Here أَصْطَفَى is for أَاِصْطَفَى.

The extra 'ت' *(ta)* in this *bab* undergoes certain changes as mentioned below:

❶ If the first radical is د/ذ/ز the extra 'ت' changes to 'د' *(dal)*, e.g. دَعَا 'to call' → اِدَّعَى 'he claimed/alleged' for اِدْتَعَى, from ذَكَرَ 'to mention' → إِذْدَكَرَ (إِدَّكَرَ) 'he remem-

bered' for إِذْتَكَرَ. With the assimilation of 'ذ' to 'د' the form إِذْدَكَرَ becomes إِدَّكَرَ, and from زَادَ 'to add' → إِزْدَادَ 'to increase' for إِزْتَادَ.

❷ If the first radical is ص/ض/ط/ظ the extra 'ت' changes to 'ط', e.g. صَبَرَ → اِصْطَبَرَ 'to have patience', for اِصْتَبَرَ, and from صَفَى → اِصْطَفَى for اِصْتَفَى 'to chose'. ضَرَّ 'to harm/hurt' → اِضْطَرَّ for اِضْتَرَّ. – طَلَعَ 'to know/come into view' → اِطَّلَعَ for اِطْتَلَعَى and ظَلَمَ 'to oppress' → اِظْطَلَمَ for اِظْتَلَمَ.

❸ If the first radical is 'و' *(waw)*, it gets assimilated to the extra 'ت', e.g. وَصَلَ 'to arrive' → اِتَّصَلَ 'to contact' for اِوْتَصَلَ and وَقَيَ 'to fear' → اِتَّقَى 'he feared, he protected himself' for اِوْتَقَى.

The *mudare* from this *bab* is on the pattern of يَفْتَعِلُ, e.g. اِسْتَمَعَ → يَسْتَمِعُ 'he listens/will listen', اِحْتَمَلَ → يَحْتَمِلُ 'to bear', اِجْتَمَعَ → يَجْتَمِعُ – اِطَّلَعَ → يَطَّلِعُ – اِبْتَسَمَ → يَبْتَسِمُ – اِخْتَارَ → يَخْتَارُ (for يَخْتَيِرُ) 'to select'.

The *amr* from *bab* اِفْتَعَلَ is formed by prefixing همزة with كسرة 'اِ' because after omitting the حرف المضارع the first radical of the verb cannot be read, being *sakin*. This case-ending becomes vowelless with جزم '◌ْ', e.g. يَنْتَظِرُ → اِنْتَظِرْ 'wait' → لاَ تَنْتَظِرْ 'don't wait', يَسْتَمِعُ → اِسْتَمِعْ 'listen' → لاَ تَسْتَمِعْ 'don't listen', تَجْتَمِعُ → اِجْتَمِعْ 'assemble' → لاَ تَجْتَمِعْ 'don't assemble', تَبْتَسِمُ 'to smile' → اِبْتَسِمْ 'smile' → لاَ تَبْتَسِمْ 'don't smile'.

The *masdar* from this *bab* is on the patter of اِفْتِعَالٌ, e.g. اِنْتَظَرَ, يَنْتَظِرُ → اِنْتِظَارٌ – اِكْتَسَبَ, يَكْتَسِبُ → اِكْتِسَابٌ – اِمْتَحَنَ, يَمْتَحِنُ → اِمْتِحَانٌ 'examination', اِجْتَمَعَ, يَجْتَمِعُ → اِجْتِمَاعٌ 'assembly', اِلْتَزَمَ, يَلْتَزِمُ → اِلْتِزَامٌ 'embracing'.

The *Ism al-fail* from this *bab* is on the pattern of مُفْتَعِلٌ and *Ism al-maful* مُفْتَعَلٌ, e.g. اِمْتَحَنَ, يَمْتَحِنُ → مُمْتَحِنٌ 'examiner' and مُمْتَحَنٌ 'examinee'.

The noun of place and time is the same as *Ism al-maful*, e.g. مُجْتَمَعٌ 'place of gathering/society', اَلْمُلْتَزَمُ 'the place of embracing' (It is the name given to the part of *kaba* that lies between حَجَرٌ أَسْوَدٌ 'Black Stone' and its door. It is *Sunnah* to embrace this part of *kaba*).

Some examples of *bab* إِفْتَعَلَ from the Holy Quran:

- ﴿وَإِنَّ الَّذِيْنَ اخْتَلَفُوْا فِي الْكِتَاب لَفِيْ شِقَاقٍ بَعِيْدٍ﴾ "And verily, those who dispute as regards the Book are far away in opposition". [2/176]

- ﴿وَآخَرُوْنَ اعْتَرَفُوْا بذُنُوْبهِمْ﴾ "And (there are) others who have acknowledged their sins". [9/102]

- ﴿فَاحْتَمَلَ السَّيْلُ زَبَداً رَابياً﴾ "but the flood bears away the foam that mounts up to the surface". [13/17]

- ﴿وَاعْتَصَمُوْا بحَبْلِ اللهِ جَمِيْعاً وَلاَ تَفَرَّقُوْا﴾ "And hold fast, all of you together, to the Rope of Allah (i.e. this Quran), and be not divided among yourselves". [3/103]

- ﴿قُلْ أُوْحِىَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِنَ الْجِنِّ فَقَالُوْا إِنَّا سَمِعْنَا قُرْآناً عَجَبًا﴾ "Say (O Mohammad ε) it has been revealed to me that a group of Jinn listen (to this Quran). They said: verily, we have heard a wonderful recitation (this Quran)". [72/1]

- ﴿فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ﴾ "So worship Him (Alone) and be constant and patient in His worship". [19/65]

- ﴿إِلاَّ مَا اضْطُرِرْتُمْ إِلَيْهِ﴾ "except under compulsion of necessity". [6/119]

- ﴿اِقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ﴾ "The Hour has drawn near, and the moon has been cleft asunder (regarding the splitting of the moon as a miracle)". [54/1]

- ﴿لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ﴾ "He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned". [2/286]

بَابُ اِفْعَلَّ
THE DERIVED VERBAL FORM-VIII

This *bab* is formed by prefixing 'اِ' to the first radical of فعل and by doubling the third radical, e.g. اِحْمَرَّ 'it was or became red/he blushed', اِعْوَجَّ 'it became crooked/bent'.

The *mudare* from this *bab* is on the pattern of يَفْعَلُّ, e.g. اِحْمَرَّ → يَحْمَرُّ – اِعْوَجَّ → يَعْوَجُّ.

The *masdar* is on the pattern of اِفْعِلَالٌ, e.g. يَحْمَرُّ → اِحْمِرَارٌ, يَعْوَجُّ → اِعْوِجَاجٌ. The double letter at the end is split in *masdar*.

The *Ism al-fail* from this *bab* is on the pattern of مُفْعَلٌّ, e.g. مُحْمَرٌّ. This *bab* has no *Ism al-maful*.

This *bab* is used only for colors and defects; examples:

- اَصْفَرُ 'yellow' → اِصْفَرَّ 'it was or became yellow/ pale'.
- اَبْيَضُ 'white' → اِبْيَضَّ 'it was or became white'.
- اَسْوَدُ 'black' → اِسْوَدَّ 'it was or became black'.
- اَحْمَرُ 'red' → اِحْمَرَّ 'he blushed/ it became red'.
- اَخْضَرُ 'green' → اِخْضَرَّ 'it was or became green'.
- أَعْوَجَ 'bent/crooked' → اِعْوَجَّ 'it became bent/ crooked'.

Some examples of this *bab* from the Holy Quran:

- ﴿وَإِذَا بُشِّرَ أَحَدُهُمْ بالأُنْثَى ظَلَّ وَجْهُهُ مُسْوَدًّا﴾ "And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark". [16/58]

- ﴿يَوْمَ تَبْيَضُّ وُجُوْهٌ وَتَسْوَدُّ وُجُوْهٌ فَأَمَّا الَّذِيْنَ اسْوَدَّتْ وُجُوْهُهُمْ أَكَفَرْتُمْ بَعْدَ إِيْمَانِكُمْ فَذُوْقُوْا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُوْنَ﴾ "on the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black; as for those faces will become black (to them will be said): Did you reject faith after accepting it? Then taste the torment (in Hell) for rejecting faith". [3/106]

- ﴿وَأَمَّا الَّذِيْنَ ابْيَضَّتْ وُجُوْهُهُمْ فَفِيْ رَحْمَةِ اللّٰهِ هُمْ فِيْهَا خَالِدُوْنَ﴾ "And for those whose faces will become white, they will be in Allah's Mercy (paradise), there in they shall dwell forever". [3/107]

- ﴿وَابْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيْمٌ﴾ "And he lost his sight because of the sorrow that he was suppressing" [12/84]

- ﴿اَلَمْ تَرَ أَنَّ اللّٰهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الأَرْضُ مُخْضَرَّةً﴾ "see you not that Allah sends down water (rain) from the sky and the earth becomes green". [22/63]

بَابُ اِسْتَفْعَلَ
THE DERIVED VERBAL FORM-IX

Bab اِسْتَفْعَلَ is formed by prefixing اِسْتَ *(Ista)* to the first radical of فعل, e.g. اِسْتَنْصَرَ 'he sought help', اِسْتَرْزَقَ 'he asked for *rizq* (gifts of sustenance)', اِسْتَطْعَمَ 'he asked for food', اِسْتَغْفَرَ 'he asked forgiveness', اِسْتَعَدَّ 'he got ready', اِسْتَيْقَظَ 'he woke up'.

The *mudare* from this *bab* is on the pattern of يَسْتَفْعِلُ, e.g. يَسْتَغْفِرُ → اِسْتَغْفَرَ – يَسْتَرْزِقُ → اِسْتَرْزَقَ – يَسْتَنْصِرُ → اِسْتَنْصَرَ.

The *amr* is on the pattern of اِسْتَفْعِلْ, e.g. اِسْتَغْفِرْ and the negation (نهي) is اِسْتَطْعِمْ – لاَ تَسْتَنْصِرْ → اِسْتَنْصِرْ – لاَ تَسْتَغْفِرْ → لاَ تَسْتَطْعِمْ.

The *masdar* is on the pattern of اِسْتِفْعَالٌ, e.g. اِسْتِغْفَارٌ, اِسْتِنْصَارٌ and اِسْتِرْزَاقٌ.

The *ism al-fail* and *ism al-maful* are formed on the standard given pattern, e.g. مُسْتَغْفِرٌ 'one who seeks forgiveness' and مُسْتَغْفَرٌ 'one whose forgiveness is sought'.

The noun of place and time is the same as for the *ism al-maful*, e.g. يَسْتَقْبِلُ 'to receive' → مُسْتَقْبَلٌ 'future', يسْتَشْفِيْ 'to seek treatment' → مُسْتَشْفَى 'hospital'.

This *bab* essentially signifies the meaning of seeking, as is also evident from the above examples, e.g. طَعِمَ 'he ate' → اِسْتَطْعَمَ 'he asked for food', نَصَرَ 'he helped' → اِسْتَنْصَرَ 'he asked for help', غَفَرَ 'he forgave' → اِسْتَغْفَرَ 'he sought forgiveness', قَبِلَ 'he came' → اِسْتَقْبَلَ 'he sought reception', هَدَى 'he guided' → اِسْتَهْدَى 'he sought guidance', اَخْبَرَ 'to inform' → اِسْتَخْبَرَ 'made known', اَسْلَمَ 'to give up or to deliver' → اِسْتَسْلَمَ 'to give oneself up/to surrender', أَذِنَ 'to permit' → اِسْتَأْذَنَ 'to ask permission', خَلَفَ 'to succeed' → اِسْتَخْلَفَ 'to appoint one as successor or Caliph (خَلِيْفَةٌ)'.

Some examples of the *bab* اِسْتَفْعَلَ from the Holy Quran:

– ﴿فَانْطَلَقَا حَتَّى إِذَا أَتَيَا اَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا﴾ "then they both proceeded, till, when they came to the people of a town, they asked them for food". [18/77]

– ﴿وَإِذِ اسْتَسْقَى مُوْسَى لِقَوْمِهِ﴾ "And (remember) when Musa (Moses) asked for water for his people". [2/60]

– ﴿قَالَ أَتَسْتَبْدِلُوْنَ الَّذِيْ هُوَ أَدْنَى بِالَّذِيْ هُوَ خَيْرٌ﴾ "He (Moses) said: would you exchange that which is better for that which is lower?". [2/61]

– ﴿وَاسْتَشْهِدُوْا شَهِيْدَيْنِ مِنْ رِجَالِكُمْ﴾ "And get two witnesses out of your own men". [2/282]

– ﴿وَإِنْ أَرَدْتُّمْ أَنْ تَسْتَرْضِعُوْا أَوْلاَدَكُمْ فَلاَ جُنَاحَ عَلَيْكُمْ﴾ "And if you decide on a foster sucking-mother for your children, there is no sin on you". [2/233]

- ﴿فَاسْتَبْشِرُوْا بِبَيْعِكُمُ الَّذِيْ بَايَعْتُمْ بِهِ﴾ "Then rejoice (imperative) in the bargain which you have concluded". [9/111]

- ﴿فَصَدَّهُمْ عَنِ السَّبِيْلِ وَكَانُوْا مُسْتَبْصِرِيْنَ﴾ "And he (Satan) turned them away from the (Right) path, though they were intelligent/keen observers *(ism al-fail)*". [29/38]

—

الْمُعْتَلّ
THE UNSOUND VERBS

In the study of verbs we have learnt that most of the Arabic verbs have only three letters which are called radicals. The first radical is called 'ف' *(fa)*, the second is called 'ع' *(ain)*, and the third letter is called 'ل' *(lam)*. These names are taken from the verb فَعَلَ which is used as a reference-pattern for all the verbs. We should now understand that from the classification point of view, the Arabic verb is divided into the following four categories:

❶ <u>The Sound Verbs (السَّالِمُ):</u>

A verb which does not have 'أ' *(hamza)*, 'و' *(waw)* or 'ي' *(ya)* as one of the radicals, and its second and the third radicals are not identical i.e. of the same kind, is called a sound verb (السَّالِمُ) or (الأَفْعَالُ الصَّحِيْحَةُ). Most of the Arabic verbs belong to this category, e.g. ذَهَبَ، كَتَبَ، دَخَلَ.

❷ <u>The Weak Verbs (الْمُعْتَلّ):</u>

If any of the three radicals is 'و' *(waw)* or 'ي' *(ya)* the verb is called the *mutall* (الْمُعْتَلّ), i.e. weak or unsound verb, e.g. وَصَلَ 'to arrive', رَضِيَ 'to be pleased/ satisfied',

يَسَرَ 'easy', دَعَا 'to call/ invite', كَوَى 'to iron', وَقَى 'to save'.

❸ **The Mahmuz (الْمَهْمُوْز):**

A verb, which has *hamza* as one of the radicals, is called *mahmuz*, e.g. أَكَلَ 'to eat', سَأَلَ 'to ask', قَرَأَ 'to read'.

❹ **The Muda'af (الْمُضَعَّفْ):**

A verb in which the second and the third radicals are identical is called *mudaaf* (المضعف), e.g. شَمَّ 'to smell', مَسَّ 'to touch', ظَنَّ 'to think', مَرَّ 'to pass'.

We now take these categories one by one for some further elaboration.

❶ **The Sound Verbs (السَّالِمُ):**

The verbs that we have learnt so far mainly belong to this category. Hence it does not require further elaboration.

❷ **Weak Verbs (الْمُعْتَلّ):**

A verb having 'و' or 'ي' as one of the three radicals is *Mutall*, i.e. weak or sick verb, and the consonant 'و' and 'ي' are called weak letters (حُرُوْفُ الْعِلَّةُ). The weak verbs are further divided into the following categories:

① **معتل الفاء (the *mutal fa*):** If the first radical is 'و' or 'ي', the verb is called *mutall al-fa* (معتل الفاء), i.e. weak of *fa*. It is also referred to as *mithal* (الْمِثَالُ), e.g. وَصَلَ 'he arrived', وَعَدَ 'he promised', وَضَعَ 'he

placed', وَزَنَ 'he weighed', وَقَفَ 'he stopped/stood', وَهَبَ 'he granted', يَسَرَ 'he facilitated/made easy'.

Unlike the sound verbs, there is an abnormality in the *mudare* of the *mithal* verbs. In this case the first radical *waw* in the *mithal* perfect verb is lost in the *mudare*, e.g. the *mudare* of وَصَلَ is يَصِلُ, which is originally يَوْصِلُ like ضَرَبَ → يَضْرِبُ, and after omission of the *waw* it becomes يَصِلُ. The *amr* from يَصِلُ is صِلْ which is based on two letters only. No *hamzat al-wasl* is needed at the beginning as the verb already commences with a consonant with vowel. By making the last radical *sakin*, the *amr* from يَصِلُ is formed as صِلْ 'arrive'.

Some more examples of the *mudare* and the *amr* are:

Perfect	Imperfect	Imperative
وَعَدَ 'to promise'	يَعِدُ	عِدْ 'promise'
وَضَعَ 'to place'	يَضَعُ	ضَعْ 'place it'
وَزَنَ 'to weigh'	يَزِنُ	زِنْ 'weigh'
وَقَفَ 'to stop/stand'	يَقِفُ	قِفْ stop/stand up
وَهَبَ 'to grant'	يَهِبُ	هَبْ 'grant'

② **معتل العين (the *mutal ain*):** If the second radical is *waw* or *ya* the verb is called معتل العين, i.e. weak of *ain*. It is also referred to as *ajwaf* verbs (الأَجْوَفُ). Examples of perfect and imperfect are:

Group (a-u):

قَالَ → يَقُوْلُ 'to say, to tell' كَانَ → يَكُوْنُ 'to be'

صَامَ → يَصُوْمُ 'to fast'　　زَارَ → يَزُوْرُ 'to visit'
قَامَ → يَقُوْمُ 'to get up'　　ذَاقَ → يَذُوْقُ 'to taste'
طَافَ → يَطُوْفُ 'to go round'

Group (a-i):
سَارَ → يَسِيْرُ 'to walk'　　بَاعَ → يَبِيْعُ 'to sell'
جَاءَ → يَجِيْءُ 'to come'　　عَاشَ → يَعِيْشُ 'to live'
كَالَ → يَكِيْلُ 'to measure'

Group (i-a):
نَامَ → يَنَامُ 'to sleep'　　زَالَ → يَزَالُ 'to cease to do'
كَادَ → يَكَادُ 'to be about to do'
خَافَ → يَخَافُ 'to fear, to be afraid'

These verbs have undergone certain changes in relation to the second radicals, e.g.

(i) قَالَ → يَقُوْلُ (a-u): قَالَ is originally قَوَلَ in which *waw* has been replaced with *alif*, thus making it قَالَ 'he said', and يَقُوْلُ the origin of يَقُوْلُ is يَقْوُلُ in which the vowel *'u'* on *waw* has been shifted to the preceding consonant, thus making it يَقُوْلُ. All the other changes in the (a-u) group will be on the same pattern.

(ii) سَارَ → يَسِيْرُ (a-i): سَارَ is originally سَيَرَ in which *ya* has been replaced with *alif*, thus making it سَارَ 'he walked or went for a walk', and the origin of يَسِيْرُ is يَسْيِرُ in which the vowel *'i'* on *ya* has been shifted to the preceding consonant, rendering the *ya* vowel-

less, thus making it يَسِيْرُ. All the other changes in this group, i.e. (a-i) will be on the same pattern.

(iii) نَامَ → يَنَامُ (i-a): نَامَ is originally نَوِمَ in which *waw* has been replaced with *alif*, thus making it نَامَ 'he slept', and the origin of يَنَامُ is يَنْوَمُ in which the vowel 'a' is shifted to the preceding consonant and *waw* is replaced with *alif*, thus making it يَنَامُ. All other *ajwaf* verbs in (i-a) group follow the same pattern.

The method of conjugation as shown, at Tables 18 and 19.

Table – 18

Method of Conjugation (إِسْنَادٌ) - *al-Muhtal ain* (معتل العين)

(*Madi* (a-u) — قَالَ يَقُوْلُ 'to say')

	SINGULAR	DUAL	PLURAL
3rd Person (♂)	قَالَ	قَالاَ	قَالُوْا
3rd Person (♀)	قَالَتْ	قَالَتَا	قُلْنَ
2nd Person (♂)	قُلْتَ	قُلْتُمَا	قُلْتُمْ
2nd Person (♀)	قُلْتِ	قُلْتُمَا	قُلْتُنَّ
1st Person (♂&♀)	قُلْتُ	قُلْنَا	قُلْنَا

Table – 19

Conjugation (تصريف الأفعال) - *al-Muhtal ain* (معتل العين)

(*Madi* (a-i & i-a) — سَارَ يَسِيْرُ ‘to walk’)

	SINGULAR	DUAL	PLURAL
3rd Person (♂)	سَارَ	سَارَا	سَارُوْا
3rd Person (♀)	سَارَتْ	سَارَتَا	سِرْنَ
2nd Person (♂)	سِرْتَ	سِرْتُمَا	سِرْتُمْ
2nd Person (♀)	سِرْتِ	سِرْتُمَا	سِرْتُنَّ
1st Person (♂&♀)	سِرْتُ	سِرْنَا	سِرْنَا

Notes:

1. In the *ajwaf* verb of a-u group, the first radical takes *dammah* at the time of its *isnad* (إِسْنَادٌ) to *mutaharrek* (مُتَحَرِّكٌ) pronoun, and if it is of a-i or i-a group it takes *kasrah*. (A *mutaharrek* pronoun is a pronoun which is followed by a vowel تِ, نَ and a *sakin* pronoun is vowelless like the و in دَخَلُوْا.)
2. All the pronouns in the *madi* are *mutaharrek* (متحرك) except those in دَخَلَ، دَخَلُوْا، دَخَلَتْ. Also note that in these cases the second radical is omitted. In the *mudare* only the ن is مُتَحَرِّكٌ, and it is in تَدْخُلْنَ، يَدْخُلْنَ.

   In the *mudare marfu* the second radical is omitted while conjugating the *mutaharrek* pronouns, e.g.

يَفْعِلْنَ: يَنَمْنَ 'they ♀ sleep', يَسِرْنَ 'they ♀ walk', يَقُلْنَ 'they ♀ say/will say'

تَفْعِلْنَ: تَنَمْنَ 'you ♀ sleep', تَسِرْنَ 'you ♀ walk', تَقُلْنَ 'you ♀ say/will say'

In the *mudare majzum* the second radical is also omitted in the following four forms in addition to the two mentioned under the *mudare marfu*:

يَفْعَلُ: لَمْ يَقُلْ 'he didn't say', لَمْ يَسِرْ 'he didn't walk', لَمْ يَنَمْ 'he didn't sleep'

تَفْعَلُ: لَمْ تَقُلْ 'you didn't say', لَمْ تَسِرْ 'you didn't walk', لَمْ تَنَمْ 'you didn't sleep'

أَفْعَلُ: لَمْ أَقُلْ 'I did not say', لَمْ أَسِرْ 'I did not walk', لَمْ أَنَمْ 'I didn't sleep'

نَفْعَلُ: لَمْ نَقُلْ 'we didn't say', لَمْ نَسِرْ 'we didn't walk', لَمْ نَنَمْ 'we didn't sleep'

This omission is due to *iltika-assakenain* (اِلْتِقَاءُ السَّاكِنَيْنِ) as explained below:

لَمْ يَقُلْ is originally لَمْ يَقُوْلُ in which both the *waw* and the lam are *sakin* (vowelless), hence cannot be vocalized, resulting into the omission of *waw*, being a weak letter.

Similarly لَمْ يَسِرْ is originally لَمْ يَسِيْرُ, the *ya sakin* is omitted, and in لَمْ يَنَمْ originally being لَمْ يَنَامُ the *alif* is omitted, being the weak letter as it is in place of *waw*.

For conjugation of the *mudare majzum*, see Table 20 below:

Table – 20

Conjugation (تصريف الأفعال) of *Mudare Majzum – ajwaf* (لَمْ يَقُلْ – 'he did not say/tell')

	SINGULAR	DUAL	PLURAL
3rd Person (♂)	لَمْ يَقُلْ	لَمْ يَقُوْلاَ	لَمْ يَقُوْلُوْا
3rd Person (♀)	لَمْ تَقُلْ	لَمْ تَقُوْلاَ	لَمْ يَقُلْنَ
2nd Person (♂)	لَمْ تَقُلْ	لَمْ تَقُوْلاَ	لَمْ تَقُوْلُوْا
2nd Person (♀)	لَمْ تَقُوْلِيْ	لَمْ تَقُوْلاَ	لَمْ تَقُلْنَ
1st Person (♂&♀)	لَمْ أَقُلْ	لَمْ نَقُلْ	لَمْ نَقُلْ

The *amr* from يَقُوْلُ is قُلْ, and from يَسِيْرُ is سِرْ and يَنَامُ is نَمْ. After dropping the حَرْفُ الْمُضَارِعَ and the *dammah* on the last radical the verb becomes قُوْلْ, سِيْرْ and نَاْمْ respectively, rendering the second and the third radical *sakin*, i.e. التقاء الساكنين occurs. Consequently, the weak letter, i.e. *waw*, *ya* and *alif* respectively are omitted resulting in قُلْ 'say or tell', سِرْ 'walk' and نَمْ 'sleep' as *amr* (imperatives) from the *ajwaf* verbs. The method of conjugation of the *amr* from the *ajwaf* verbs is given at Table 21 below:

Table – 21

The *Amr* from *Ajwaf* verb (معتل العين)

Feminine			Masculine		
Plural	Dual	Singular	Plural	Dual	Singular
قُلْنَ	قُوْلاَ	قُوْلِيْ	قُوْلُوْا	قُوْلاَ	قُلْ
سِرْنَ	سِيْرَا	سِيْرِيْ	سِيْرُوْا	سِيْرَا	سِرْ
نَمْنَ	نَامَا	نَامِيْ	نَامُوْا	نَامَا	نَمْ

③ **معتل اللام (the *mutal lam*):** If the third radical is *waw* or *ya* the verb is called مُعْتَلِ اللاَم, i.e. weak of *lam*, which is also referred to as *naqis* (نَاقِصٌ), e.g.

Group (a-u):

دَعَا → يَدْعُوْ 'to call/invite'

تَلاَ → يَتْلُوْ 'to follow, to recite'

عَفَا → يَعْفُوْ 'to forgive' شَكَا → يَشْكُوْ 'to complain'

Group (a-i):

مَشَى → يَمْشِيْ 'to walk' أَتَى → يَأْتِيْ 'to come'

جَرَى → يَجْرِيْ 'to run/flow' رَمَى → يَرْمِيْ 'to throw'

بَكَى → يَبْكِيْ 'to cry/weep' هَدَى → يَهْدِيْ 'to guide'

Group (i-a):

نَسِيَ → يَنْسَى 'to forget' خَشِيَ → يَخْشَى 'to fear'

بَقِيَ → يَبْقَى 'to remain'

In *madi* the *naqis* verbs undergo the following changes:

– Both the *waw* and the *ya* become *alif* in pronunciation. In writing 'و' *(waw)* is written 'ا'

(alif) while ‘ي’ *(ya)* is written ‘ى’ (*ya* without dots), e.g. دَعَا is originally دَعَوَ and بَكَى is originally بَكَيَ

- The ‘ي’ remains unchanged if the second radical has *kasrah*, e.g. خَشِيَ ,بَقِيَ ,نَسِيَ.
- While conjugating, the third radical is omitted in the third person masculine plural form, e.g. دَعَوْا ‘they invited’ is originally دَعَوُوْا and بَكَوْا ‘they wept’ is originally بَكَيُوْا, and نَسُوْا ‘they forgot’ is originally, نَسِيُوْا (Here, note that in نسوا the second radical has *dammah* which has been changed from *kasrah*, because in Arabic a *kasrah* cannot be followed by *waw*).
- The third radical is also omitted in the third person feminine singular due to التقاء الساكنين, e.g. دَعَتْ ‘she invited’ for دَعَاتْ and بَكَتْ ‘she wept’ is for بَكَاتْ.
- The third radical, *waw* and *ya*, is restored to its original form with the *mutaharrek* pronouns, e.g. restoration of *waw* in: دَعَوْنَ ‘they ♀ invited’, دَعَوْتَ ‘you invited’, دَعَوْتُ ‘I invited’, دَعَوْنَا ‘we invited’. And restoration of *ya* in: بَكَيْنَ، بَكَيْتَ، بَكَيْتُمْ، بَكَيْتِ، بَكَيْتُنَّ، بَكَيْتُ، بَكَيْنَا.

For the conjugation of the *naqis* verbs see tables 22 and 23.

Table – 22

Conjugation (تصريف الأفعال)of *Naqis* Verb

(دَعَا – 'he called/invited' for دَعَوَ)

	SINGULAR	DUAL	PLURAL
3rd Person (♂)	دَعَا	دَعَوَا	دَعُوْا
3rd Person (♀)	دَعَتْ	دَعَتَا	دَعَوْنَ
2nd Person (♂)	دَعَوْتَ	دَعَوْتُمَا	دَعَوْتُمْ
2nd Person (♀)	دَعَوْتِ	دَعَوْتُمَا	دَعَوْتُنَّ
1st Person (♂&♀)	دَعَوْتُ	دَعَوْنَا	دَعَوْنَا

Table – 23

Conjugation of *Naqis* Verb

(رَضِيَ – 'he was pleased' for رَضِوَ)

	SINGULAR	DUAL	PLURAL
3rd Person (♂)	رَضِيَ	رَضِيَا	رَضُوْا
3rd Person (♀)	رَضِيَتْ	رَضِيَتَا	رَضِيْنَ
2nd Person (♂)	رَضِيْتَ	رَضِيْتُمَا	رَضِيْتُمْ
2nd Person (♀)	رَضِيْتِ	رَضِيْتُمَا	رَضِيْتُنَّ
1st Person (♂&♀)	رَضِيْتُ	رَضِيْنَا	رَضِيْنَا

For conjugation of *mudare marfu* from *naqis* verb, see tables 24 and 25.

Table – 24

Conjugation Method of *Mudare Marfu* in *Naqis* Verbs (يَدْعُوْ– 'he calls/invites, he will call/invite' for يَدْعُوُ)

	SINGULAR	DUAL	PLURAL
3rd Person (♂)	يَدْعُوْ for يَدْعُوُ	يَدْعُوَانِ	يَدْعُوْنَ for يَدْعُوُوْنَ
3rd Person (♀)	تَدْعُوْ	تَدْعُوَانِ	يَدْعُوْنَ
2nd Person (♂)	تَدْعُوْ	تَدْعُوَانِ	تَدْعُوْنَ for تَدْعُوُوْنَ
2nd Person (♀)	تَدْعِيْنَ for تَدْعُوِيْنَ	تَدْعُوَانِ	تَدْعُوْنَ
1st Person (♂&♀)	أَدْعُوْ	نَدْعُوْ	نَدْعُوْ

Table – 25

Conjugation of *Mudare Marfu* in *Naqis* Verb (بَكَى يَبْكِيْ – 'to weep')

	SINGULAR	DUAL	PLURAL
3rd Person(♂)	يَبْكِيْ for يَبْكِيُ	يَبْكِيَانِ	يَبْكُوْنَ for يَبْكِيُوْنَ
3rd Person (♀)	تَبْكِيْ for تَبْكِيُ	تَبْكِيَانِ	يَبْكُوْنَ
2nd Person (♂)	تَبْكِيْ for تَبْكِيُ	تَبْكِيَانِ	تَبْكُوْنَ for تَبْكِيُوْنَ
2nd Person (♀)	تَبْكِيْنَ for تَبْكِيِيْنَ	تَبْكِيَانِ	تَبْكِيْنَ
1st Person (♂&♀)	أَبْكِيْ	نَبْكِيْ	نَبْكِيْ

Notes Table 24 & 25:

1. In the *mudare marfu* the *dammah* of the 3rd radical is omitted, e.g. يَدْعُوْ is originally يَدْعُوُ as يَكْتُبُ or يَنْصُرُ and يَبْكِيْ is originally يَبْكِيُ as يَنْزِلُ or يَجْلِسُ.
2. The 3rd radical is dropped in the 3rd person ♂ plural form, e.g. يَدْعُوْنَ 'they ♂ invite/call' is originally يَدْعُوُوْنَ like يَنْصُرُوْنَ or يَكْتُبُوْنَ, thus both the masculine and feminine plural in the 3rd person form becomes the same, i.e. اَلرِّجَالُ يَدْعُوْنَ and النِّسَاءُ يَدْعُوْنَ. However, in the first case the verb يَدْعُوْنَ is changed from يَدْعُوُوْنَ but in the second case the verb يَدْعُوْنَ is in the original form on the pattern of يَفْعُلْنَ like يَكْتُبْنَ.
3. يَبْكُوْنَ 'they weep' is originally يَبْكِيُوْنَ, the third radical *ya* has been dropped, and the kasrah of the second radical is changed to *dammah*, as a *kasrah* is never followed by *waw* in Arabic.
4. The third radical is also dropped in the 2nd person feminine singular, e.g. تَدْعِيْنَ 'you ♀ invite/call' which is originally تَدْعُوِيْنَ. After the omission of *waw* along with its vowel, the verb becomes تَدْعِيْنَ. The *dammah* of 'ع' *(ain)* is changed to *kasrah* as the *dammah* is not followed by *ya* in Arabic.
5. أَنْتِ تَبْكِيْنَ 'you ♀ weep' has the same form as أَنْتُنَّ تَبْكِيْنَ 'you (♀ plural) weep' because the verb in the singular was originally تَبْكِيِيْنَ like تَضْرِبِيْنَ or تَجْلِسِيْنَ. After the omission of the third radical *ya* the verb becomes تَبْكِيْنَ, while the plural form of the verb is in its original form as تَجْلِسْنَ and the *ya* is the third radical in تَبْكِيْنَ.

Some more examples of the *naqis* verb in useable form: سَقَى يَسْقِيْ 'to give water', بَنَى يَبْنِيْ 'to build', طَوَى يَطْوِيْ 'to fold', مَحَا يَمْحُوْ 'to erase'.

As for the *mudare mansub* in *naqis* verb the *fathah* of the third radical is pronounced in verbs ending in *waw* and *ya* but not in verbs ending in *alif*, e.g.

لَنْ يَدْعُوَ 'he will not invite', لَنْ يَبْكِيَ 'he will not weep' but in لَنْ يَنْسَى 'he will not forget' the *fathah* is not pronounced.

As for the *mudare majzum* (Jussive) the third radical is omitted in the *naqis* verbs, e.g. لَمْ يَدْعُ 'he did not invite' (here the third radical *waw* has been omitted), لَمْ يَبْكِ 'he did not weep' (here the third radical *ya* has been omitted).

As in the *amr* in *naqis* verbs, here also the 3rd radical is omitted, e.g.

تَدْعُوْ → أُدْعُ 'invite/call', تَبْكِيْ → اَبْكِ 'weep', تَنْسَى → اِنْسَ 'forget'.

④ **<u>اللفيف (Attachment):</u>** If there are two weak letters in a verb it is called *lafif*. The *lafif* verbs are of two kinds, as explained below:

- اَللَّفِيْفُ الْمَقْرُوْن *(Lafif Maqrun)*: If a verb has its second and third radicals as weak letters, it is called *lafif maqrun*, i.e. attached weak letters, e.g. كَوَى → يَكْوِيْ 'to iron'.

- اَللَّفِيْفُ الْمَفْرُوْقُ *(Lafif Mafruq)*: If a verb has its first and third radicals as weak letters, it is called *lafif mafruq*, i.e. detached weak letters, e.g. وَقَى → يَقِيْ 'to save', وَعَى → يَعِيْ 'to understand, to remember by heart'.

In *lafif mafruq* only the middle radical remains in the *amr* as the first radical is omitted in the *mudare*, and the third is omitted in the *amr*. Thus the *amr* from وَقَى يَقِيْ is قِ 'save' as ﴿وَقِنَا عَذَابَ النَّارِ﴾ "and save us from the punishment of the Fire". [3/16] and from وَعَى يَعِيْ is عِ 'understand'.

Some examples of unsound verbs from the Holy Quran:

- ﴿وَلاَ تَقُوْلُوْا لِمَا تَصِفُ أَلْسِنَتُكُمْ الْكَذِبَ هَذَا حَلاَلٌ وَهَذَا حَرَامٌ﴾ "And say not concerning that which your tongues put forth falsely: This is lawful and this is forbidden". [16/116]

- ﴿اُدْعُ إِلَى سَبِيْلِ رَبِكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ﴾ "Invite (mankind O! Muhammad ε) to the way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Revelation and the Quran) and fair preaching". [16/125]

- ﴿وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ﴾ "And (join together) in the mutual teaching of Truth, and of patience and constancy". [103/3]

- ﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيْلِ﴾ "Have you (O! Muhammad ε) not seen how your Lord dealt with the

owners of the elephant (the Elephant Army which came from Yemen under the command of *Abrahah Al-Ashram* intending to destroy the *Kabah* at *Makkah*)". [105/1]

- ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ "Say (O! Muhammad ε) He is Allah The One and Only". [112/1]

- ﴿لَمْ يَلِدْ وَلَمْ يُوْلَدْ﴾ "He begetteth not, Nor is He begotten". [112/2]

- ﴿فَوَجَدَا فِيْهَا جِدَاراً يُرِيْدُ أَنْ يَنْقَضَّ فَأَقَامَهُ﴾ "Then they (both) found therein a wall about to collapse, so he (Khidr) set it up straight". [18/77]

- ﴿قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيْعَ مَعِيَ صَبْراً﴾ "he (Khidr) said: Did I not tell you that you can have no patience with me". [18/75]

- ﴿قَالَ سَتَجِدُنِيْ إِنْ شَاءَ اللهُ صَابِراً﴾ "He (Moses) said: If Allah Wills you will find me patient". [18/69]

- ﴿وَأَوْفُوْا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوْا بِالْقِسْطَاسِ الْمُسْتَقِيْمُ﴾ "And give full measure when you measure, and weigh with a balance that is straight". [17/35]

- ﴿وَلاَ تَمْشِ فِيْ الأَرْضِ مَرَحاً﴾ "and walk not on the earth with conceit and arrogance". [17/377]

- ﴿سُبْحَنَ الَّذِيْ أَسْرَى بِعَبْدِهِ لَيْلاً﴾ "Glorified (and Exalted) be He (Allah) Who took His slave (Muhammad ε) for journey by night". [17/1]

– ﴿وَدَعْ أَذَاهُمْ وَتَوَكَّلْ عَلَى اللّٰهِ، وَكَفَى باللّٰهِ وَكِيْلاً﴾ "And heed not their annoyances, but put thy trust in Allah, and enough is Allah as a Disposer of Affairs". [33/48]

—

الْمَهْمُوْزُ وَالْمُضَعَّفُ
THE HAMZATED AND DUPLICATED RADICAL VERBS

The Mahmuz (الْمَهْمُوْزُ):

If a verb has *hamza* (هَمْزَةٌ) as one of its radicals it is called *Mahmuz*. According to the فَعَلَ pattern, the *mahmuz* verb is sub-divided into the following three categories:

❶ **مَهْمُوْزُ الْفَاءِ:**

A verb which has *hamza* as its first radical is called *Mahmuzal fa*, e.g. أَكَلَ 'he ate', أَمَرَ 'he ordered', أَخَذَ 'he took'.

❷ **مَهْمُوْزُ الْعَيْنِ:**

A verb which has *hamza* as its second radical is called *Mahmuzal ain*, e.g. سَأَلَ 'he asked', سَئِمَ 'to be disgusted at'.

❸ **مَهْمُوْزُ اللاَّمِ:**

A verb which has *hamza* as its third radical is called *Mahmuzal lam*, e.g. قَرَأَ 'he read', خَطَأَ 'to err'.

The *mudare* from the *mahmuz* verbs is formed the same way as has been explained in the case of sound verbs, e.g.

يَقْرَأُ → قَرَأَ – يَسْأَلُ → سَأَلَ – يَأْمُرُ → أَمَرَ – يَأْكُلُ → أَكَلَ.
However, in the *amr* (imperative) the *mehmuz* verb in some cases is reduced to only two radicals as indicated below:

Perfect	Imperfect	Imperative	Active Part (AP)	Passive Part (PP)
أَكَلَ	يَأْكُلُ	كُلْ	آكِلٌ	مَأْكُوْلٌ
أَمَرَ	يَأْمُرُ	مُرْ	آمِرٌ	مَأْمُوْرٌ
أَخَذَ	يَأْخُذُ	خُذْ	آخِذٌ	مَأْخُوْذٌ
سَأَلَ	يَسْأَلُ	اِسْأَلْ/سَلْ	سَائِلٌ	مَسْئُوْلٌ
قَرَأَ	يَقْرَأُ	اِقْرَأْ	قَارِيْ/قَارِيٌ	مَقْرُوْءٌ
خَطَأَ	يَخْطَأُ	اِخْطَأْ	خَاطِئٌ	مُخْطِيٌ

The format of conjugation for perfect and imperfect *mahmuz* is the same as for the sound verbs, e.g.

– أَمَرَ, أَمَرُوْا, أَمَرَتْ, أَمَرْنَ, أَمَرْتُ, أَمَرْنَا
– يَأْمُرُ, تَأْمُرُ, يَأْمُرْنَ, تَأْمُرِيْنَ, آمُرُ, نَأْمُرُ

Table – 26

Conjugation – Imperative of *Mahmuz* Verb

Root Form	Singular ♂	Dual ♂&♀	Plural ♂	Singular ♀	Plural ♀
أَمَرَ	مُرْ	مُرَا	مُرُوْا	مُرِيْ	مُرْنَ
أَخَذَ	خُذْ	خُذَا	خُذُوْا	خُذِيْ	خُذْنَ
أَكَلَ	كُلْ	كُلاَ	كُلُوْا	كُلِيْ	كُلْنَ
سَأَلَ	اِسْأَلْ/سَلْ	سَلاَ/اِسْأَلاَ	سَلُوْا/اِسْأَلُوْا	سَلِيْ/اِسْأَلِيْ	سَلْنَ/اِسْأَلْنَ
قَرَأَ	اِقْرَأْ	اِقْرَءَا	اِقْرَءُوْا	اِقْرَئِيْ	اِقْرَأْنَ

The Muda'af (الْمُضَعَّفُ):

If a verb has two identical consonants as its second and third radicals, it is called the *Muda'af* (duplicate), e.g. مَدَّ (originally مَدَدَ) 'to extend', مَرَّ (for مَرَرَ) 'to pass', شَمَّ (for شَمَمَ) 'to smell', حَجَّ (for حَجَجَ) 'to perform Haj/pilgrimage'. Unlike English where double letters are written separately, as is 'n' in 'connect' and 'r' in irregular, in Arabic double consonants can be assimilated with a *shaddah* sign (ـّ) above it, e.g. in مَدَدَ *(madada)*, the two *dals* are assimilated and written as مَدَّ *(madda)*. Similarly, مَرَرَ *(marara)* becomes مَرَّ *(marra)*, شَمَمَ *(shamama)* becomes شَمَّ *(shamma)* and حَجَجَ *(hajaja)* becomes حَجَّ *(hajja)*.

In *muda'af* verbs, the second radical loses its vowel when the verb is *isnaded* (conjugated) to the *sakin* pronouns, such as حَجَّتْ, حَجُّوْا, حَجَّ. But it retains its vowel when the verb is conjugated to the *mutaharrik* pronouns as; حَجَجْنَ, حَجَجْتَ, حَجَجْتُمْ, حَجَجْتِ, حَجَجْتُنَّ, حَجَجْنَا.

In the *mudare* the حرف المضارع takes *fathah* as is the case in all the *thalathi* verbs, e.g. حَجَّ → يَحُجُّ – مَدَّ → يَمُدُّ – ظَنَّ → يَظُنُّ 'to think', مَرَّ → يَمُرُّ 'to pass', رَدَّ → يَرُدُّ 'to reply', جَرَّ → يَجُرُّ 'to drag, to pull', سَبَّ → يَسُبُّ 'to abuse', مَسَّ → يَمَسُّ 'to touch', شَمَّ → يَشَمُّ 'to smell'.

In the *mudare maruf*, the second radical loses its vowel when the verb is conjugated to the *sakin* pronouns, e.g. يَمُدُّ (for يَمْدُدُ), يَحُجُّ (for يَحْجُجُ), تَحُجُّ (for تَحْجُجُ), يَمَسُّ (for يَمْسَسُ), يَشَمُّ (for يَشْمَمُ). But it retains its vowel in case of

conjugation to the *mutaharrik* pronouns, e.g. يَحْجُجْنَ, تَحْجُجْنَ.

In *mudare majzum* the *muda'af* verb undergoes a change in the vowel of the last radical in respect of the following four forms: لَمْ نَحُجَّ ,لَمْ أَحُجَّ ,لَمْ تَحُجَّ ,لَمْ يَحُجَّ. In these forms التقاء الساكنين occurs in the last two radicals making it unreadable because both the second and the third radical have no vowel *(lam ya-hujj)*, and none of the two can be omitted being strong letters. Therefore, the third radical takes a *fathah* to remove التقاء الساكنين. Thus the *mudare majzum* in these four forms is read as follows:

لَمْ تَحُجَّ 'you didn't perform Hajj', لَمْ يَحُجَّ'he didn't perform Hajj', لَمْ أَحُجَّ 'I didn't perform Hajj', لَمْ نَحُجَّ 'we didn't perform Hajj'.

There is no التقاء الساكنين involved in other form of the *muda'af*, hence the remaining forms are read on the standard pattern of *mudare majzum*, e.g. لَمْ تَحُجُّوْا 'you (♂ all) did not perform Hajj', لَمْ يَحُجُّوْا 'they did not perform Hajj', لَمْ تَحُجِّيْ 'you (♀ sing.) did not perform Hajj'

However, التقاء الساكنين also occurs in the formation of the *amr* (imperative). After removing the حرف المضارع and the final *dammah* from تَحُجُّ what remains is حُجّ (hajj), therefore, the third radical takes *fathah* to remove التقاء الساكنين. So the *amr* becomes حُجَّ *(hujja)* without *hamzat al-wasl*.

If the verb is of i-a group like شَمَّ (for شَمِمَ) and مَسَّ (for مَسِسَ) the *kasrah* of the second radical appears and the assimilation is removed when the verb is conjugated to the *mutaharrik* pronouns, e.g. شَمَّ يَشَمُّ because شَمَمْنَا 'we smelled', شَمَمْتَ 'you smelled', شَمَمْتُ 'I smelled'.

The important point to note is that the *amr* of *muda'af* verb is identical with the *madi mudaf*. A consolidated chart showing different kinds of the verbs (أقسام الفعل) is given at table 27.

Table – 27

Categories of Verbs (Consolidated) – أقسام الفعل

الأمر Imperative	المضارع المجزوم Imperfect (Juss)	المضارع المنصوب Imperfect (Acc)	المضارع المرفوع Imperfect (Nom)	الماضي Perfect	الفعل Verb
أُكْتُبْ	لَمْ يَكْتُبْ	لَنْ يَكْتُبَ	يَكْتُبُ	كَتَبَ	السالم
كُلْ اِسْأَلْ/سَلْ اِقْرَأْ	لَمْ يَأْكُلْ لَمْ يَسْأَلْ لَمْ يَقْرَأْ	لَنْ يَأْكُلَ لَنْ يَسْأَلَ لَنْ يَقْرَأَ	يَأْكُلُ يَسْأَلُ يَقْرَأُ	أَكَلَ سَأَلَ قَرَأَ	المهموز (hamzated)
عُدَّ شَمَّ جِدَّ	لَمْ يَعُدَّ لَمْ يَشَمَّ لَمْ يَجِدَّ	لَنْ يَعُدَّ لَنْ يَشَمَّ لَنْ يَجِدَّ	يَعُدُّ يَشَمُّ يَجِدُّ	عَدَّ شَمَّ جَدَّ	المضعف (duplicated)
قِفْ	لَمْ يَقِفْ	لَنْ يَقِفَ	يَقِفُ	وَقَفَ	المعتل الفاء (المثال) (weak of *fa*)

قُلْ	لَمْ يَقُلْ	لَنْ يَقُوْلَ	يَقُوْلُ	قَالَ	المعتل العين (الأجوف) (Weak of *ain*)
بِعْ	لَمْ يَبِعْ	لَنْ يَبِيْعَ	يَبِيْعُ	بَاعَ	
نَمْ	لَمْ يَنَمْ	لَنْ يَنَامَ	يَنَامُ	نَامَ	
اِمْشِ	لَمْ يَمْشِ	لَنْ يَمْشِيَ	يَمْشِيْ	مَشَى	المعتل اللام (الناقص) (Weak of *lam*)
اِنْسَ	لَمْ يَنْسَ	لَنْ يَنْسَى	يَنْسَى	نَسِيَ	
اِنْهَ	لَمْ يَنْهَ	لَنْ يَنْهَى	يَنْهَى	نَهَى	
اُدْعُ	لَمْ يَدْعُ	لَنْ يَدْعُوَ	يَدْعُوْ	دَعَا	
اِكْوِ	لَمْ يَكْوِ	لَنْ يَكْوِيَ	يَكْوِيْ	كَوَى	اللفيف المقرون
قِ	لَمْ يَقِ	لَنْ يَقِيَ	يَقِي	وَقَى	اللفيف المفروق

Important Explanation:

The different categories of verbs used in Arabic language are consolidated in table 26. it may be noted by the learner that the forms of verbs that are mentioned in this table are in actual usable forms. The changes that these verbs have undergone may not be of importance to every learner. As far as a common learner of Arabic is concerned, it may be sufficient for him/her to know the usable forms of these verbs, i.e.:

قَالَ 'he said' is perfect, **يَقُوْلُ** 'he says' is imperfect in nominative case, **قُلْ** 'say, tell' is imperative, **لَنْ يَقُوْلَ** 'he will never say' is imperfect in accusative case, **لَمْ يَقُلْ** 'he did not say' is imperfect in jussive form. Similarly, **مَشَى** 'he walked', **يَمْشِيْ** 'he will walk', **اِمْشِ** 'walk' (command), **لَنْ يَمْشِيَ** 'he will never walk', **لَمْ يَمْشِ** 'he did not walk', and so on and so forth.

In fact, the process of changes mentioned in chapters 25 and 26 are essentially of academic interest, hence the learner should not be discouraged if he/she finds the process rather complicated or incomprehensible. In reality, Arabic is highly sophisticated language encompassing almost unlimited scope and tremendous precision. By and large, it follows a very scientific and systematic patterns which makes it easy to learn and understand. Most of the verbs belong to the category of sound verbs, i.e. **افعال صحيحة**, and it is only about 10 percent verbs which are termed unsound, i.e. **المعتل**.

Examples of *mahmuz* and *madaf* from the Holy Quran:

- ﴿أَمَرَ أَلاَّ تَعْبُدُوْا إِلاَّ إِيَّاهُ﴾ "He (Allah) has commanded that you worship none but Him (i.e. His Monotheism)". [12/40]
- ﴿مَا قُلْتُ لَهُمْ إِلاَّ مَا أَمَرْتَنِيْ بِهِ أَنِ اعْبُدُوا اللهَ رَبِيْ وَرَبَّكُمْ﴾ "(Said Jesus to Allah) Never did I say to them aught except what You (Allah) did command me to say; worship Allah, my Lord and your Lord". [5/117]
- ﴿إِنَّ اللهَ يَأْمُرُ بِالْعَدْلِ وَالإِحْسَانِ﴾ "Verily, Allah enjoins *Al-Adl* (Justice) and *Al-Ihsan* (to be patient in performing your duties to Allah, totally for Allah's sake and in accordance with the *Sunnah*)". [16/90]
- ﴿سَأَلَ سَائِلٌ بعَذَابٍ وَاقِعٍ﴾ "A questioner asked concerning a torment about to fall". [70/1]

– ﴿أُولَئِكَ يَئِسُوْا مِنْ رَحْمَتِي﴾ "it is they who have no hope of My Mercy". [29/23]

– ﴿لاَ يَسْئَمُ الإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ الشَرُّ فَيَئُوْسٌ قَنُوْطٌ﴾ "Man (the disbeliever) does not get tired of asking good (things from Allah) but if an evil touches him, then he gives up all hope and is lost in despair". [41/49]

– ﴿فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ باللهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ﴾ "So when you want to recite the Quran, seek refuge with Allah from Satan, the out cast, the cursed one". [16/98]

– ﴿اقْرَأْ بسْمِ رَبكَ الَّذِيْ خَلَقَ﴾ "Read! In the Name of your Lord Who has created (all that exists)". [95/1]

– ﴿إِنَّ رَبَّكَ هُوَ أَعْلَمُ بمَنْ ضَلَّ عَنْ سَبيْلِهِ﴾ "Truly, your Lord knows best who has gone astray from His path". [16/125]

– ﴿وَأَيُّوْبَ إِذْ نَادَى رَبَّهُ، أَنِّيْ مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِيْنَ﴾ "And (remember) Ayub when he cried to his Lord, verily, disease has seized me, and You are the Most Merciful of all those show mercy". [21/83]

– ﴿وَمَنْ يُضْلِلِ اللهُ فَمَالَهُ مِنْ هَادٍ﴾ "and whom Allah sends astray, for him there is no guide". [13/33]

– ﴿كُلاًّ نُمِدُّ هَؤُلاَءِ وَهَؤُلاَءِ مِنْ عَطَاءِ رَبكَ﴾ "on each these as well as those We bestow from the Bounties of your Lord". [17/20]

—

اَلْعَـدَدُ
THE NUMERALS

The cardinal numbers, in Arabic, are governed by a set of rules. In general terms they are treated as the declinable nouns, as their ending vowels are changed according to their case-endings. The cardinal numbers from one to ten are listed below both for masculine (♂)and feminine (♀).

Masculine (♂)	Figure	Feminine (♀)
اَحَدٌ and وَاحِدٌ	1	وَاحِدَةٌ
اِثْنَانِ	2	اِثْنَتَانِ
ثَلاَثٌ	3	ثَلاَثَةٌ
أَرْبَعٌ	4	أَرْبَعَةٌ
خَمْسٌ	5	خَمْسَةٌ
سِتٌّ	6	سِتَّةٌ
سَبْعٌ	7	سَبْعَةٌ
ثَمَانٌ	8	ثَمَانِيَةٌ
تِسْعٌ	9	تِسْعَةٌ
عَشْرٌ	10	عَشَرَةٌ

The Rules for One (وَاحِدَةٌ/وَاحِدٌ) and Two (اِثْنَتَانِ/اِثْنَانِ):

The numbers (اَلْعَدَدُ) agree with the *madud* (اَلْمَعْدُوْدُ) i.e. the noun counted, and follow the *madud* as adjectives, e.g. for

masculine singular noun is قَلَمٌ وَاحِدٌ 'one pen', and for feminine singular noun is سَاعَةٌ وَاحِدَةٌ 'one watch'. Similarly, قَلَمَانِ اِثْنَانِ 'two pens' and سَاعَتَانِ اِثْنَتَانِ 'two watches'.

It may be noted that the *madud* سَاعَةٌ/قَلَمٌ in itself means 'one pen/one watch', and سَاعَتَانِ/قَلَمَانِ means 'two pens/ two watches' even if the *adad* وَاحِدَةٌ/وَاحِدٌ and اِثْنَتَانِ/اِثْنَانِ is not mentioned. However, for emphasis these numbers can be added.

The Rules for 3-10:

These numbers do not agree with the *madud*, i.e. if the *madud* is masculine the *adad* (number) is feminine, and vice versa. Secondly, the *madud* of 3-10 is genitive plural as listed below:

Masculine (♂) Madud	Figure	Feminine (♀) Madud
ثَلاثَةُ رِجَالٍ '3 men'	3	ثَلاثُ نِسَاءٍ '3 women'
أَرْبَعَةُ رِجَالٍ '4 men'	4	أَرْبَعُ نِسَاءٍ '4 women'
خَمْسَةُ رِجَالٍ '5 men'	5	خَمْسُ نِسَاءٍ '5 women'
سِتَّةُ رِجَالٍ '6 men'	6	سِتُّ نِسَاءٍ '6 women'
سَبْعَةُ رِجَالٍ '7 men'	7	سَبْعُ نِسَاءٍ '7 women'
ثَمَانِيَةُ رِجَالٍ '8 men'	8	ثَمَانِيْ نِسَاءٍ '8 women'
تِسْعَةُ رِجَالٍ '9 men'	9	تِسْعُ نِسَاءٍ '9 women'
عَشَرَةُ رِجَالٍ '10 men'	10	عَشْرُ نِسَاءٍ '10 women'

The Rule for 11 and 12:

Both parts of the *adad* agree with the *madud* and the *madud* is accusative singular, e.g.

- أَحَدَ عَشَرَ طَالِباً '11 students (♂)' and إِحْدَى عَشْرَةَ طَالِبَةً '11 students (♀)'

- اِثْنَا عَشَرَ طَالِباً '12 students (♂)' and اِثْنَتَا عَشْرَةَ طَالِبَةً '12 students (♀)'

Note: All the numbers from 11-99 are followed by a singular noun in the accusative.

The Rule for 13-19:

In these cases the second part of the *adad* agrees with the *madud*, and the first part is opposite gender. Secondly, the *madud* of 13-19 is accusative singular as mentioned below:

Male Students	Figure	Female Students
ثَلاَثَةَ عَشَرَ طَالِباً	13	ثَلاَثَ عَشْرَةَ طَالِبَةً
أَرْبَعَةَ عَشَرَ طَالِباً	14	أَرْبَعَ عَشْرَةَ طَالِبَةً
خَمْسَةَ عَشَرَ طَالِباً	15	خَمْسَ عَشْرَةَ طَالِبَةً
سِتَّةَ عَشَرَ طَالِباً	16	سِتَّ عَشْرَةَ طَالِبَةً
سَبْعَةَ عَشَرَ طَالِباً	17	سَبْعَ عَشْرَةَ طَالِبَةً
ثَمَانِيَةَ عَشَرَ طَالِباً	18	ثَمَانِيَ عَشْرَةَ طَالِبَةً
تِسْعَةَ عَشَرَ طَالِباً	19	تِسْعَ عَشْرَةَ طَالِبَةً

The Rule for the *Uqud* (العُقُوْدِ):

The multiples of ten from 20-90 (عِشْرُوْنَ... تِسْعُوْنَ) are called the *uqud*. They have the form and the *Irab* of the sound masculine plural, e.g.

- عَلَى الْمَكْتَبِ عِشْرُوْنَ كِتَاباً 'there are 20 books on the table'. It is in nominative case (مرفوع).

- قَرَأْتُ عِشْرِيْنَ كِتَاباً 'I read 20 books'. It is in accusative case (منصوب).
- اِشْتَرَيْتُ الْكِتَابَ بعِشْرِيْنَ دَوْلاَراً 'I bought the book for 20 dollars'. It is in genitive case (مجرور).

The Numbers of 21-22:

For 21, the first part of the number with the masculine *madud* is وَاحِدٌ and with the feminine إِحْدَى, e.g.

- وَاحِدٌ وَعِشْرُوْنَ طَالِباً '21 students (♂)' and إِحْدَى وَعِشْرُوْنَ طَالِبَةً '21 students (♀)'

For 22 the first part of the number with masculine is اِثْنَانِ and with feminine is اِثْنَتَانِ, e.g.

- اِثْنَان وَعِشْرُوْنَ طَالِباً '22 students (♂)' and اِثْنَتَانِ وَعِشْرُوْنَ طَالِبَةً '22 students (♀)'

For Numbers 23-29:

For 23-29, the first part of the numbers with the masculine *madud* is feminine, and with the feminine it is masculine, as mentioned below:

Male Students	Figure	Female Students
ثَلاَثَةٌ وَعِشْرُوْنَ طَالِباً	23	ثَلاَثٌ وَعِشْرُوْنَ طَالِبَةً
أَرْبَعَةٌ وَعِشْرُوْنَ طَالِباً	24	أَرْبَعٌ وَعِشْرُوْنَ طَالِبَةً
خَمْسَةٌ وَعِشْرُوْنَ طَالِباً	25	خَمْسٌ وَعِشْرُوْنَ طَالِبَةً
سِتَّةٌ وَعِشْرُوْنَ طَالِباً	26	سِتٌّ وَعِشْرُوْنَ طَالِبَةً
سَبْعَةٌ وَعِشْرُوْنَ طَالِباً	27	سَبْعٌ وَعِشْرُوْنَ طَالِبَةً
ثَمَانِيَةٌ وَعِشْرُوْنَ طَالِباً	28	ثَمَان وَعِشْرُوْنَ طَالِبَةً
تِسْعَةٌ وَعِشْرُوْنَ طَالِباً	29	تِسْعٌ وَعِشْرُوْنَ طَالِبَةً

The Uqud from 20-90:

The *uqud* have the same form with the masculine as well as the feminine *madud* as given below:

Male Students	Figure	Female Students
عِشْرُوْنَ طَالِباً	20	عِشْرُوْنَ طَالِبَةً
ثَلاثُوْنَ طَالِباً	30	ثَلاثُوْنَ طَالِبَةً
أَرْبَعُوْنَ طَالِباً	40	أَرْبَعُوْنَ طَالِبَةً
خَمْسُوْنَ طَالِباً	50	خَمْسُوْنَ طَالِبَةً
سِتُّوْنَ طَالِباً	60	سِتُّوْنَ طَالِبَةً
سَبْعُوْنَ طَالِباً	70	سَبْعُوْنَ طَالِبَةً
ثَمَانُوْنَ طَالِباً	80	ثَمَانُوْنَ طَالِبَةً
تِسْعُوْنَ طَالِباً	90	تِسْعُوْنَ طَالِبَةً
مِئَةُ طَالِبٍ	100	مِئَةُ طَالِبَةٍ
أَلْفُ طَالِبٍ	1000	أَلْفُ طَالِبَةٍ

From 100 upward counts are listed below:

100 – مِئَةٌ (*alif* is not pronounced) also written مِائَةٌ

200 – مِئَتَانِ

300 – ثَلاثُ مِئَةٍ

400 – أَرْبَعُ مِئَةٍ

500 – خَمْسُ مِئَةٍ

600 – سِتُّ مِئَةٍ

700 – سَبْعُ مِئَةٍ

800 – ثَمَانِيُ مِئَةٍ

900 – تِسْعُ مِئَةٍ

1,000 – أَلْفٌ

2,000 – أَلْفَانِ

3,000 – ثَلاثَةُ آلافٍ

4,000 – أَرْبَعَةُ آلافٍ

5,000 – خَمْسَةُ آلافٍ

100,000 – مِئَةُ أَلْفٍ

10,00,000 – مِلْيُوْنَ

For reading the number it is better to start with the units, then go to tens, to hundreds, and then to thousands, e.g.

- If the *madud* is masculine:
  7,654 Dollars: أَرْبَعَةٌ وَخَمْسُوْنَ وَسِتُّمِائَةٍ وَسَبْعَةُ أَلاَفِ دُوْلاَرٍ

- If the *madud* is feminine:
  7,654 Rupees: أَرْبَعٌ وَخَمْسُوْنَ وَسِتُّمِائَةٍ وَسَبْعَةُ آلاَفِ رُوْبِيَةٍ

The Ordinal Numeral:

The ordinal numbers from first to tenth are derived from the cardinals on the pattern of the active participle, فَاعِلٌ, except "the first" which is الأَوَّلُ for masculine, and الأُوْلَى for feminine.

Cardinal Number	Masculine	Feminine
the first	الأَوَّلُ	الأُوْلَى
the second (ثَانٍ without ال)	الثَّانِيْ	الثَّانِيَةُ
the third	الثَّالِثُ	الثَّالِثَةُ
the fourth	الرَّابِعُ	الرَّابِعَةُ
the fifth	الخَامِسُ	الخَامِسَةُ
the sixth	السَّادِسُ	السَّادِسَةُ
the seventh	السَّابِعُ	السَّابِعَةُ
the eighth	الثَّامِنُ	الثَّامِنَةُ
the ninth	التَّاسِعُ	التَّاسِعَةُ
the tenth	العَاشِرُ	العَاشِرَةُ

After tenth the cardinal numbers are used along with the ordinals as follow:

Cardinal Number	Masculine	Feminine
the eleventh	الحَادِيَ عَشَرَ	الحَادِيَةَ عَشْرَةَ
the twelveth	الثَّانِيَ عَشَرَ	الثَّانِيَةَ عَشْرَةَ

the thirteenth	الثَّالِثَ عَشَرَ	الثَّالِثَةَ عَشْرَةَ
the 20th	العِشْرُوْنَ	العِشْرُوْنَ
the 21st	الحَادِيْ وَالْعِشْرُوْنَ	الحَادِيَةُ وَالْعِشْرُوْنَ
the 22nd	الثَّانِيَ وَالْعِشْرُوْنَ	الثَّانِيَةُ وَالْعِشْرُوْنَ
the 23rd	الثَّالِثُ وَالْعِشْرُوْنَ	الثَّالِثَةُ وَالْعِشْرُوْنَ
the 24th	الرَّابِعُ وَالْعِشْرُوْنَ	الرَّابِعَةُ وَالْعِشْرُوْنَ
the 29th	التَّاسِعُ وَالْعِشْرُوْنَ	التَّاسِعَةُ وَالْعِشْرُوْنَ
the 30th	الثَّلاَثُوْنَ	الثَّلاَثُوْنَ

Examples from the Holy Quran:

- ﴿وَإِلَهُكُمْ إِلَهٌ وَاحِدٌ﴾ "And your Ilah (God) is one Illah (God i.e. Allah)" [2/163]
- ﴿فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ﴾ "Then it will be a single (compelling) cry" [37/19]
- ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ "Say: He is Allah, the one and only" [112/1]
- ﴿إِثْنَانِ ذَوَا عَدْلٍ مِنْكُمْ﴾ "(then take) the testimony of two just men of your own folk" [5/106]
- ﴿وَلَقَدْ آتَيْنَا مُوْسَى تِسْعَ آيَاتٍ بَيِّنَاتٍ﴾ "And indeed We gave Moses nine clear signs" [17/10]
- ﴿تِلْكَ عَشَرَةٌ كَامِلَةٌ﴾ "This makes ten days in all" [2/196]
- ﴿يَا أَبَتِ إِنِّيْ رَأَيْتُ أَحَدَ عَشَرَ كَوْكَباً﴾ "O my father! Verily, I saw eleven starts" [12/4]
- ﴿وَفِصَالُهُ ثَلاَثُوْنَ شَهْراً﴾ "and the weaning of him is thirty months" [46/15]

- ﴿ثُمَّ فِيْ سِلْسِلَةٍ ذَرْعُهَا سَبْعُوْنَ ذِرَاعاً فَاسْلُكُوْهُ﴾ "then fasten him with a chain whereof the length is seventy cubits" [69/32]
- ﴿يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْراً﴾ "(the widows) they shall wait concerning themselves four months and ten days" [2/234]
- ﴿مَثَلُ الَّذِيْنَ يُنْفِقُوْنَ أَمْوَالَهُمْ فِيْ سَبِيْلِ اللهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِيْ كُلِّ سُنْبُلَةٍ مِئَةُ حَبَّةٍ﴾ "The likeness of those who spend their wealth in the way of Allah is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains" [2/261]
- ﴿أَلَمْ تَرَ إِلَى الَّذِيْنَ خَرَجُوْا مِنْ دِيَارِهِمْ وَهُمْ أُلُوْفٌ﴾ "Did you not turn your vision to those who abandoned their homes, and they were thousands (in number)" [2/243]
- ﴿هُوَ الأَوَّلُ وَالآخِرُ﴾ "He (Allah) is the First (nothing is before Him) and the Last (nothing is after Him)" [57/3]
- ﴿ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِيْ الْغَارِ﴾ "The second of the two; when they were in the cave" [9/40]
- ﴿سَيَقُوْلُوْنَ ثَلاَثَةٌ رَّابِعُهُمْ كَلْبُهُمْ وَيَقُوْلُوْنَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ﴾ "(some) say they were three, the dog being the fourth among them and (others) say they were five, the dog being the sixth" [18/22]

المَنْصُوْبَات
THE NOUNS IN ACCUSATIVE

There are some nouns which are used in accusative case in order to convey certain specific meanings and expressions. These are briefly explained under the following paragraphs.

❶ **The Hal (الحال):**

It is a grammatical term used for a noun in accusative to express the state of another noun which is called *sahib al-hal* (صَاحِبُ الْحَالِ), e.g. دَخَلَ الطَّالِبُ الْفَصْلَ ضَاحِكاً 'the student entered the classroom while he was laughing or in a state of laughing'. Here الطالب is *sahib al-hal*, and ضاحكاً is *hal* in accusative, which explains the state of the student when he entered the class, i.e. he was laughing.

بَاتَ الطِّفْلُ بَاكِياً 'the child spent the night crying'. Here باكياً is the *hal* in accusative and الطفل is *sahib al-hal*.

دَخَلَتِ الْبِنْتُ الْفَصْلَ سَاكِتَةً 'the girl entered the class silently' i.e. in a state of quietness. Here ساكتة is *mansub* which is الحال expressing the state of *sahib al-hal* in the given action and البنت is the *sahib al-hal*.

Some other examples: اِقْرأْ جَالِساً أَوْ وَاقِفاً 'read while sitting or standing', أُحِبُّ اللَّحْمَ مَشْوِيًّا وَالسَّمَكَ مَقْلِيًّا وَالْبَيْضَ

مَسْلُوْقاً 'I like the meat grilled, the fish fried and the egg boiled'.

The *hal* is usually an answer to the question كَيْفَ؟ (how?), and it may be a word الحَالُ المُفْرَدُ or a sentence الحَالُ الجُمَلَةُ. And the *hal* agrees with the *sahib al-hal* in number and gender, e.g.

- جَاءَ الْوَلَدُ بَاسِماً 'the boy came smiling'
- جَاءَ الْوَلَدَان بَاسِمَيْنِ 'the two boys came smiling'
- جَاءَ الأَوْلادُ بَاسِمِيْنَ 'the boys came smiling'
- جَاءَتِ الْبِنْتُ بَاسِمَةً 'the girl came smiling'
- جَاءَتِ الْبِنْتَان بَاسِمَتَيْنِ 'the two girls came smiling'
- جَاءَتِ الْبَنَاتُ بَاسِمَاتٍ 'the girls came smiling'

The *sahib al-hal* is mostly definite and it may be the فَاعِلٌ, نَائِبُ الْفَاعِلِ, المَفْعُوْلُ بهِ, المُبْتَدَأ or الخَبَرُ.

Examples from the Holy Quran:

- ﴿فَخَرَجَ مِنْهَا خَائِفاً يَتَرَقَّبُ﴾ "So he (Moses) escaped from there, looking about in a state of fear". [28/21]

- ﴿لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللهُ آمِنِيْنَ مُحَلِّقِيْنَ رُءُوْسَكُمْ وَمُقَصِّرِيْنَ لاَ تَخَافُوْنَ﴾ "Certainly, you shall enter *Al-Masjid Al-Haram*, if Allah Wills secure (in a state of security), (some) having your heads shaved, and (some) having your head hair cut short, having no fear". [48/27]

- ﴿الَّذِيْنَ يَذْكُرُوْنَ اللهَ قِياماً وَقُعُوْداً وَعَلَى جُنُوْبِهِمْ﴾ "those who remember Allah standing, sitting and lying down on their sides". [3/191]

❷ The Tamiz (التمييز) Distinction:

It is a noun in accusative which is used to define and distinguish an undetermined idea contained in the previous word or in the entire sentence, e.g. شَرِبْتُ لِتْراً عَصِيْراً 'I drank a liter of juice'. In this sentence عصيرا the noun in accusative, is the *tamiz*, which specifies the action of the subject and completes the meaning without any ambiguity , i.e. I drank a liter of 'juice', not water or milk, etc. Sometimes the *tamiz* may be translated as "with regard to", e.g. أَنَا أَكْبَرُ مِنْكَ عُمْراً وَلَكِنَّكَ أَفْضَلُ مِنِّيْ عِلْماً 'I am elder to you with regard to age, but you are superior to me with regard to knowledge'. حَسُنَ هَذَا الْوَلَدُ خُلُقاً 'this boy is good with regard to manners'.

The numerals from 11 to 99 also take the following noun as *at-tamiz* in singular accusative, e.g. أَرْبَعَةَ عَشَرَ قَلَماً '14 pens', خَمْسُوْنَ طَالِباً '50 (♂)students', سِتُّوْنَ طَالِبَةً '60 (♀) students'.

Examples from the Holy Quran:

- ﴿لَنْ تَبْلُغَ الْجِبَالَ طُوْلاً﴾ "and you can never reach the mountain in height". [17/37]

- ﴿وَمَنْ أَحْسَنُ قَوْلاً مِمَّنْ دَعَا إِلَى اللّٰهِ وَعَمِلَ صَالِحاً وَقَالَ إِنَّنِيْ مِنْ الْمُسْلِمِيْنَ﴾ "And who is better in speech than one who calls (mankind) to Allah, and works righteousness, and says: I am of those who bow in Islam". [41/33]

❸ The Absolute Object (المفعول المطلق):

It is a verbal noun (الْمَصَدَرُ) in accusative occurring in the sentence, used along with the verb of the same kind. The absolute object is used to express emphasis or intensity of the action, e.g. ضَرَبَهُ بلاَلٌ ضَرْباً 'Bilal beat him violently or Bilal gave him thrashing'. Here ضربا is the absolute object in accusative, which follows the verb of its own kind, i.e. ضرب to express the intensity of beating.

يُحِبُّ اللَّوْنَ الأَحْمَرَ حُبًّا جَمًّا 'He likes red color intensely or he loves red color'. Here the emphasis or the intensity is doubled. Some more examples:

- فَرِحَ حَامِدٌ فَرَحاً 'Hamid became very happy'
- أَغْلِقِ الْبَابَ إِغْلاَقاً 'close the door completely'
- اِصْبِرْ صَبْراً 'have sound patience'
- أَشْكُرُكَ شُكْراً 'I thank you very much'
- أَعْفُوْ عَنْكَ عَفْواً 'I beg your pardon'

The *maful mutlaq* is also used as a substitute for the verb. In case of the preceding three examples one can simply say صَبْراً, شُكْراً, عَفْواً which conveys the same meanings.

Examples from the Holy Quran:

- ﴿وَكَلَّمَ اللهُ مُوْسَى تَكْلِيْماً﴾ "And to Moses Allah spoke directly". [4/164]

– ﴿أَنَّا صَبَبْنَا الْمَاءَ صَباًّ، ثُمَّ شَقَقْنَا الأَرْضَ شَقاًّ﴾ "We (Allah) pour forth water in abundance. And we split the earth in cleft". [80/25-26]

– ﴿يَأَيُّهَا الَّذِيْنَ آمَنُوْا اتَّقُوْا اللهَ وَقُوْلُوْا قَوْلاً سَدِيْداً﴾ "O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth". [33/70]

❹ المفعول له or المفعول لأجله:

It is the object in the form of the *masdar* (الْمَصْدَرُ) which expresses the reason for doing an action, e.g. ضَرَبَ الْمُدَرِّسُ الطَّالِبَ تَأْدِيْباً 'the teacher beat the student to teach him manners'. Here the *masdar* تأديبا tells us the reason for beating. This *masdar* mostly denotes a mental action like fear, love, desire, respect, etc. It is *mansub*.

The *masdar* in *maful lahu* is mostly with the *tanwin*. However, it may also be *fathah* when mentioned as *mudaf*, e.g. the Quran says ﴿وَلاَ تَقْتُلُوْا أَوْلاَدَكُمْ خَشْيَةَ إِمْلاَقٍ﴾ "And kill not your children for fear of poverty". [17/31]

❺ Exception (الاستثناء):

The particle 'إِلاَّ' is used as one of the tools for exception, and the noun following 'إِلاَّ' is mostly accusative, e.g. وَصَلَ الطُّلاَّبُ كُلُّهُمْ إِلاَّ حَامِداً 'all the students have arrived except Hamid'.

The exception (الاِسْتِثْنَاءُ) has three elements:

① الْمُسْتَثْنَى: It is the thing that is excepted. In the above example it is حامد.

② الْمُسْتَثْنَى مِنْهُ: It is the thing from which exception is made. In the above example it is الطلاب.

③ أَدَاةُ الاِسْتِثْنَاءِ: It is the tool of exception which is إِلاَّ in the given example, إلا is a particle (حَرْفٌ). (there are some other tools of exception like غَيْرَ, سِوَى which are nouns and مَاخَلاَ, مَاعَدَا which are verbs. These words of exception take the *Irab* they deserve in the sentence).

Examples:

- مَا رَأَيْتُ إِلاَّ بِلاَلاً 'I saw none but Bilal'
- لِكُلِّ دَاءٍ دَوَاءٌ إِلاَّ الْمَوْتَ 'Every sickness has a medicine except death'
- يَغْفِرُ اللّٰهُ الذَّنُوْبَ كُلَّهَا إِلاَّ الشِّرْكَ 'Allah forgives all the sins except Shirk'

If the *mastathna minhu* (مُسْتَثْنَى مِنْهُ) is not mentioned in a sentence, then it takes the *Irab* it deserves in the sentence, e.g. مَا وَصَلَ إِلاَّ حَامِدٌ 'No one has arrived except Hamid'. Here Hamid, the *mustathna*, is a *fail* (فَاعِلٌ), hence in nominative. مَا رَأَيْتُ إِلاَّ حَامِداً 'I saw no one except Hamid'. Here the *mustathna* حامدا is *maful bihi*, hence in accusative.

In the above examples, if you omit 'إِلاَّ' it becomes clear, i.e. in the first case مَا وَصَلَ حَامِدٌ, and in the

second مَا رَأَيْتُ حَامِداً. This situation of *Irab* occurs in the negative, prohibitive or interrogative sentences.

Examples from the Holy Quran:

- ﴿وَلاَ يَذْكُرُوْنَ اللّٰهَ إِلاَّ قَلِيْلاً﴾ "and they do not remember Allah but little". [4/142]
- ﴿كُلُّ شَيْءٍ هَالِكٌ إِلاَّ وَجْهَهُ﴾ "Everyone will perish save His Face". [28/88]
- ﴿هَلْ جَزَاءُ الإِحْسَانِ إِلاَّ الإِحْسَانُ﴾ "Is there any reward for good other than good". [55/60]

❻ **<u>The Maful Fihi (المفعول فيه)- The Adverb:</u>**

It is also called the *zarf* (الظَّرْفُ). The *zarf* is a noun which denotes the time or place of an action, e.g. إِنْتَظَرْتُكَ سَاعَةً 'I waited for you one hour', رَجَعْتُ لَيْلاً 'I returned at night', أَصُوْمُ غَداً إِنْ شَاءَ اللّٰهُ 'I shall fast tomorrow'. This is called ظَرْفُ الزَّمَانِ *(zarf al-zaman)*, i.e. adverb of time.

The *zarf al-makan* (ظَرْفُ الْمَكَانِ) relates to the place of action, i.e. adverb of place, e.g. جَلَسْتُ تَحْتَ شَجَرَةٍ 'I sat under a tree', الْمُدَرِّسُ عِنْدَ الْمُدِيْرِ 'the teacher is with the principal', مَشِيْتُ مِيْلاً 'I walked a mile', أَيْنَ مَكَثْتَ فِي الْعُطْلَةِ 'where did you stay in the holidays'.

The *zarf* is *mansub* (in accusative). However, a few *zuruf* (الظُّرُوْفُ plural of الظَّرْفُ) are *mabni*. Some of them include:

① أَيْنَ (where): It is *zarf al-makan*, ending in *fathah*, and is considered in place of *nasab*, e.g. أَيْنَ تَعَلَّمْتَ اللُّغَةَ الْعَرَبِيَّةَ؟ 'where did you learn the Arabic language?'.

② أَمْسِ (yesterday): It is *zarf al-zaman* which is *mabni* ending in *kasrah*, and is considered as in place of *nasab*, e.g. ذَهَبْتُ إِلَى السُّوْقِ أَمْسِ 'I went to the market yesterday'.

③ حَيْثُ (where) & قَطُّ (never): Both are *mabni*, ending in *dammah*, and considered in place of *nasab* (فِيْ مَحَلِّ نَصَبٍ), e.g. لاَ تَكْذِبْ قَطُّ 'never tell lie or don't tell lie ever', اِجْلِسُوْا حَيْثُ شِئْتُمْ 'sit where ever you like'.

④ هُنَا (here) & مَتَى (when): Both end in *sukun*, and are considered فِيْ مَحَلِّ نَصَب. Both these words end in *alif* which is *sakin*, مَتَى is originally مَتَاْ and هُنَا is هُنَاْ, e.g. مَتَى رَجَعْتَ مِنَ الْجَامِعَةِ 'when did you return from the university', اِجْلِسْ هُنَا حَتَّى اَرْجِعَ 'sit here till I return'.

Apart from the *zuruf*, there are certain words which are like the *zarf* and may take *nasab* ending even though they are not originally words denoting time or place. These are words like كُلَّ, بَعْضَ, رُبْعَ, نِصْفَ. This happens when any of these words is *mudaf* and its *mudaf ilaihi* is a *zarf* denoting place or time, e.g.

– أَذْهَبُ إِلَى الْجَامِعَةِ كُلَّ يَوْمٍ 'I go to the university every day'.

– سَافَرْتُ بَعْضَ يَوْمٍ 'I traveled for part of a day'.

- قَرَأْتُ الْقُرْآنَ رُبْعَ سَاعَةٍ 'I recited the Quran for quarter of an hour'.
- مَشَيْتُ نِصْفَ مِيْلٍ 'I walked for half a mile'.
- ﴿قَالَ لَبِثْتُ يَوْماً أَوْ بَعْضَ يَوْمٍ﴾ "He said: I remained (dead) a day or part of a day". [2/259]
- ﴿قَالَ رَب إِنِّيْ دَعَوْتُ قَوْمِيْ لَيْلاً وَنَهَاراً﴾ "He said: O my Lord! Verily, I have called to my people night and day".[71/5]
- ﴿وَتَرَكْنَا يُوْسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ﴾ "and we left Yusuf by our belongings and a wolf devoured him". [12/17]
- ﴿وَأَلْفَيَا سَيِّدَهَا لَدَا الْبَاب﴾ "and they both found her lord (husband) at the door". [12/25]
- ﴿وَفَوْقَ كُلِّ ذِيْ عِلْمٍ عَلِيْمٌ﴾ "And over all those endowed with knowledge is the All-Knowing". [12/76]
- ﴿وَجَاءُوْا أَبَاهُمْ عِشَاءً يَبْكُوْنَ﴾ "And they came to their father in the early part of the night weeping". [12/16]

❼ Absolute Negative (لا النافية للجنس):

The *la nafiyatu lilgins* negates absolutely the entire kind or genus, e.g. لاَ قَلَمَ عِنْدِيْ 'I don't have any kind of pen'. In this example the *la* negates anything which can be called a pen or any kind of writing material. In the given example, قلم is *ism* (subject) of *la* and عندي is its *khabar* (predicate). Both the *ism* and the *khabar* of *la*

should be indefinite, and its *ism* is *mabni* with *'a'* ending. Some more examples are given below:

– لاَ اِلهَ إلاَّ اللّٰهُ 'there is no god but Allah'. Here la negates absolutely any kind or sort of *ilaha* (god), worthy of worship, may he be a kind of human being, an angel, a *jin* or any kind of material or unnatural object, except the *Lord*, Allah.

– ﴿ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيْهِ﴾ "This is the Book (the Quran), whereof there is no doubt". [2/2]. Here ريب has been negated absolutely that there cannot be any doubt what so ever that the Book, al-Quran is an absolute truth and that it is from Allah Almighty.

– ﴿لاَ إِكْرَاهَ فِي الدِّيْنِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ﴾ "There is no compulsion (whatsoever) in religion, verily the right path has become distinct from the wrong path". [2/256]

– ((لاَ صَلاَةَ بَعْدَ الْغَدَاةِ حَتَّى تَطْلُعَ الشَّمْسُ وَلاَ صَلاَةَ بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ)) "There is no *Salah* after the *Fajr (Salah)* till the sun rise, and there is no *Salah* after the *Asr (Salah)* till the sun set".

CONCLUSION

In conclusion, this book covers the essential aspects of the Quranic grammar, which should enable the learner to follow the Arabic text of the Holy Quran. However, he would require assistance of an authentic Quranic dictionary to learn the meanings and application of unfamiliar words and phrases. The book should also form a sound base for those who desire to pursue higher studies in Arabic.

This book is an extension of my lectures on the subject in Urdu language (www.sautulquran.org/CD). It is written essentially on the request of some persons who desired to learn the Quranic language, but they did not find the study material in English language. I was fully conscious of my own limitations to undertake such a sensitive and complex task, but I ventured to do so primarily in the background of the saying of our beloved Prophet (SAW) ((بَلِّغُوْا عَنِّي وَلَوْ آيَةً)). I have tried to convey to others whatever little knowledge of the subject that I had with a view to contributing, in a humble way, towards the promotion of the Quranic learning. Any views, comments or suggestions for improvement of the next addition would be welcomed and highly appreciated.

May Allah Almighty forgive me for the shortcomings in the book, and May He help and guide the learners in understanding and practicing the Quranic teachings (Amin).

My sincere thanks to all those who assisted me in the accomplishment of this work. May Allah (SWT) bless them and May He reward them for their contribution (Amin).

الحمد لله الذي بنعمته تتم الصالحات. بارك الله لي ولكم في القرآن العظيم ونفعني وإياكم بالآيات والذكر الحكيم، إنه تعالى جواد كريم ملك بر رءوف رحيم.

وآخر دعوانا أن الحمد لله رب العالمين، والصلاة والسلام على جميع الأنبياء والمرسلين.
